

THE CATHOLIC SCHOOL JOURNAL

PUBLISHED MONTHLY EXCEPT IN JULY AND AUGUST BY
THE BRUCE PUBLISHING COMPANY

540 NORTH MILWAUKEE STREET, MILWAUKEE, WISCONSIN

Eastern Office: 330 West 42nd St., New York, N. Y.—Central Office: 66 E. South Water St., Chicago, Ill.—Pacific Office: 1233 South Hope St., Los Angeles, Calif.

Volume 41

December, 1941

Number 10

Table of Contents

Educational Problems	
The Order of Learning, <i>Mortimer J. Adler, Ph.D.</i>	331
The Annual High School Retreat, <i>Brother Charles, C.S.C.</i>	337
Case Studies in Educational Problems—Individualizing Education.	343
Editorials	340

Practical Aids

High School	
The Foundation of the Church, <i>Rev. Francis S. Betten, S.J.</i>	342
A Quiz on National Government, <i>Sister M. Noreen, O.S.F.</i>	347
Geometric Demonstration, <i>Sister Mary Gerard, O.P.</i>	350
Geometric Design for a Church Window, <i>Lloyd Reindl</i>	356

Grammar Grades

Christmas Customs in Mexico, <i>Dorothea Magdalene Fox</i>	344
A Bambino for the Blackboard, <i>Sister M. Jean, O.P.</i>	349
Jeweled Windows for Christmas, <i>Sister M. Bertrand, O.P.</i>	351
Nature Study During the Winter, <i>Carrol C. Hall</i>	352
Regarding Home Study—Canadian Teacher	359
A Frieze on the Mysteries of the Rosary, <i>Sister M. Isidore, O.S.B.</i> ..	355

Primary Grades

Little American Missionaries, <i>Sister M. Hermina, O.S.B.</i>	353
Sand-Table Suggestions, <i>F. Pearl Malloy</i>	357
Merry Christmas One and All, <i>Sisters M. Limana and M. Berenice, O.P.</i> ..	358

Around Dear Santa's Toyshop, <i>Sisters M. Limana and M. Berenice, O.P.</i>	358
Treating Christmas Trees to Make Them Safe From Fire.....	358
Going to Grandmother's House, <i>Sister M. Hermina, O.S.B.</i>	359

Plays and Dramatizations	
The Star Still Shines, <i>T. J. Champsoux</i>	352
When Came the Prince of Peace, <i>Sister Adele Marie, C.S.J.</i>	354
Frolic in the Toyshop, <i>Sister M. Limana, O.P.</i>	357

Education News

(See pages 359, 360, 361, 5A, 6A, 7A, 8A)	
Catholic Literary Movement Marks Decade of Progress, <i>Bill S. Holubowicz, B.A.</i>	359
Sight Conservation in Parochial Schools of St. Louis.....	360
Personal News Items.....	361
Significant Bits of News.....	361
What the Colleges Are Doing.....	6A
Grade and High Schools.....	7A
Public School Relations	361-8A
Coming Conventions.....	8A
New School Products.....	11A

New Books

(See pages 362, 9A, 10A, 11A)

A Family Conference

The readers, the authors, the editors, the publishers, and the advertisers of a magazine form a cooperative group similar to a family. One member of the group can do nothing without the help of the others.

With sincere wishes for a happy Christmas, we wish to thank each member of THE CATHOLIC SCHOOL JOURNAL family for his or her contribution to our cooperative enterprise—first the teachers who have made practical use of their magazine in planning their work, especially those who have sent so many kind words of appreciation to the editors and publishers. Then the authors who have so patiently awaited the publication of articles which had to wait their turn. Especially do we thank those authors whose good contributions have been returned because of lack

of space. And we thank the advertisers who have shown their confidence in your JOURNAL in a very substantial way.

Every reader can further his own interests substantially by patronizing these members of our cooperative family when the opportunity presents itself. And both the publishers and the advertisers will thank you for saying, "I saw your ad in THE CATHOLIC SCHOOL JOURNAL." Please remember this; it is important to you.

This is the last number of Volume 41 of THE CATHOLIC SCHOOL JOURNAL. The index for the year (between pages 348 and 349) has been classified for greater convenience into subjects and a separate list of authors is provided. By all means bind or file the 10 issues of your magazine for this year for continual use.

Article Index: Articles in the CATHOLIC SCHOOL JOURNAL are indexed in *The Catholic Periodical Index*; and in the Catholic magazine index of *The Catholic Bookman*, Entered April 20, 1901, as Second-Class Mail Matter in the Post Office at Milwaukee, Wis., under the Act of March 3, 1879. Published monthly except in July and August. Copyright, 1941, by The Bruce Publishing Company. — *Subscription Information:* Subscription price, \$2.00 per year, payable in advance. Canadian postage, 50 cents; Foreign Countries, 50 cents. Copies not more than three months old, 25 cents; more than three months, 50 cents. Notice for discontinuance of subscription must reach Publication Office in Milwaukee, at least fifteen days before date of expiration. Changes of address should invariably include old as well as new address. Complaint of nonreceipt of subscribers' copies cannot be honored unless made within fifteen days after date of issue. — *Editorial Contributions:* The Editors invite contributions on Education and on any subject related to the welfare of Catholic schools; e.g., methods of teaching, child study, curriculum making, school administration, school-building construction and upkeep. Manuscripts, illustrations, news items, etc., should be sent to the Publication Office in Milwaukee. Contributions are paid for at regular space rates.

To Get Down to the Facts

Binders Board is harder, stronger, more dense and more durable than substitute materials. Therefore, books bound in Binders Board will last longer and stand hard service better than those whose covers are made of an inferior product.

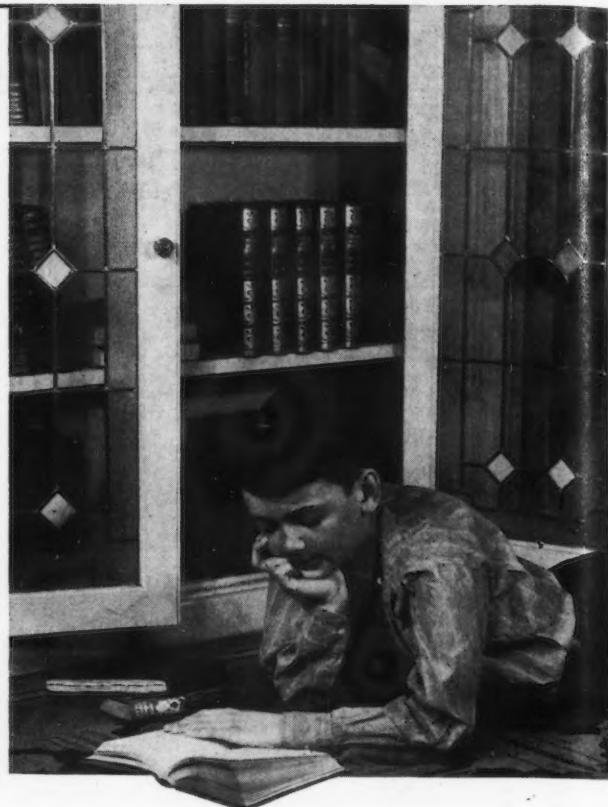
Experienced buyers know the added value which Binders Board imparts and always insist upon its use by including this clause in their book orders.

"Books to be bound in Binders Board made according to Commercial Standard CS50-34."

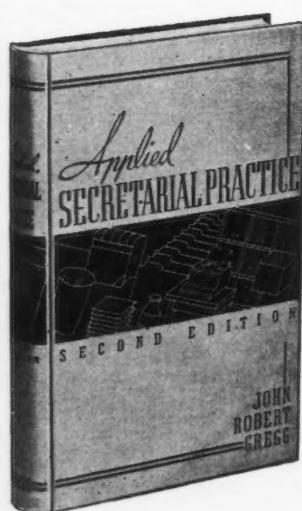
BINDERS BOARD MANUFACTURERS

Colonial Board Co. . Manchester, Conn. Fandango Mills . . . Milburn, N. J.
Consolidated Paper Co. . Monroe, Mich. Fibreboard Products Inc., San Francisco, Cal.
The Davey Company . Jersey City, N. J. C. H. Norton Co., N. Westchester, Conn.
Shryock Brothers . . . Philadelphia, Pa.

CAROLINE L. LLOYD, INC.
280 MADISON AVENUE NEW YORK, N. Y.
BOOKS BOUND IN BINDERS BOARD ARE BOUND TO LAST



AN "ALL-OUT" PROGRAM FOR TRAINING SECRETARIES



Just off the press, this text trains the student in the procedures, the actual work, the customs of the office, business papers, office machines, and filing — all as they are found in the 1941 office. A complete course in office practice and, in addition, skill drills in English, spelling, shorthand, and typing. Contains comprehensive personality training and a successful plan for a job-finding campaign. A correlated workbook is available; also correlated Victrola records.

THE GREGG PUBLISHING COMPANY

New York Chicago San Francisco Boston
Toronto London Sydney



PUPIL ENTHUSIASM

*How to Have It In All
Your Classes*

Pedagogical leaders all agree that the student's enthusiasm is the thing that makes teaching effective.

Teachers who use WARP'S REVIEW-WORKBOOKS are unanimous in proclaiming *student enthusiasm* as one of the first and most striking effects they notice.

"REVIEW-WORKBOOKS make teaching easier, make learning easier by the student," one writes. Says another: "Results are noticeable."

In your classes WARP'S REVIEW-WORKBOOKS can help a great deal in arousing greater enthusiasm. For the past 25 years they've been doing just that for other teachers with just such pupils, with just such problems as yours.

Will you let them help you?

HAVE YOU RECEIVED THE LATEST WARP CATALOG?

Page after page of sound teaching philosophy as well as full descriptions of every WARP REVIEW-WORKBOOK. If you haven't a copy, write today. Catalogue is FREE. Write today. A postal card will do.

WARP PUBLISHING COMPANY
MINDEN, NEBRASKA

The CATHOLIC SCHOOL JOURNAL

Vol. 41

DECEMBER, 1941

No. 10

The Order of Learning*

Mortimer J. Adler, Ph.D.

I. Introduction

THE theme I have chosen to discuss is the order of learning. *I am not going to deal with the ends of education, but with the means.* Nor am I going to consider the means in every way—but only with respect to their ordination to one another. I am concerned with the order of studies, on the one hand, and with the order of a teacher's activities to those of his students, on the other. The question I propose to answer is: Given ideally perfect ends, how shall the basic means be ordered? But even this question is too large for treatment after dinner, so I must restrict the matters to be considered somewhat further.

The Philosophy and the Theology of Education

I shall limit myself to purely natural education—that is, education defined in terms of natural and temporal happiness, as its ultimate end, and the natural virtues, as its proximate end. I shall neglect religious education entirely, not because it is negligible—far from it, it is the least negligible part of education—but for two reasons which I wish to state: first, because it is beyond my competence to treat of such matters; and second, because it is beyond the province of strictly philosophical discussion to consider such matters, regardless of the personal competence of an individual who may combine in his person the gifts of both the philosopher and the theologian. One may combine the gifts, but the gifts are never the same, and should never be confused.

Catholic Philosophy of Education?

I should like to take just a moment, in digression, to comment on two phrases that have been used during these meetings. One is "Catholic philosophy of education," and the other is "Philosophy of Catholic education." Let me comment first on "Catholic philosophy of education."

The ends and means of religious education are supernaturally revealed and supernaturally instituted. The ends are known by the moral theologian, not the moral philosopher; the means belong to the sacramental office of the priest, not the secular office of the teacher. Hence, in speaking of a Catholic philosophy of education, it is necessary, if we wish to avoid violating the basic Thomistic distinction between philosophy and theology, between the spheres of reason and faith, to restrict ourselves to purely natural education, natural both as to ends and to means. There is a Catholic philosophy of education only in the same sense in which any other branch of philosophy can be Catholic; not in the peculiar

EDITOR'S NOTE. We are printing herewith a closely reasoned discussion, in terms of scholastic philosophy, of a number of important contemporary educational problems. Dr. Adler does a real service in formulating these actual contemporary problems of education in what is too often merely the formal terms of scholastic philosophy. The problems of the philosophy and theology of education, the psychological or logical order of learning, of the relation of teaching and learning, of the Socratic method, of the levels of instruction, of the difference between self-education and instruction—all these and other problems are clearly formulated and discussed critically. We do not agree in every case with Dr. Adler's conclusion, but if you really want to do a good hour's intellectual work, read Dr. Adler's article; if you do not, don't try. There is an editorial in this issue growing out of Dr. Adler's introductory remarks on what he called the theology of education as distinct from the philosophy of education. We shall discuss later in a critical article his discussion of the St. John's Course, using the great books as the educational material.

status of any of its principles or conclusions, for these are all the work of reason, achieved by purely natural knowing, and as such they are logically independent of the articles of any faith. No, a philosophy is Catholic only in the order of efficient causality, not the order of formal causality, only in the historical and psychological order of its becoming, not in the epistemic order of its being. We know, as a matter of historical fact, that certain truths which reason is able to know were not known by the great ancient pagans, and were only discovered later by the great Christian theologians. This is our factual basis for supposing that the light of faith, which the great Christian thinkers possessed, functioned psychologically to direct and help reason accomplish a work of discovery with respect to matters which nevertheless fall entirely within its province. It follows, therefore, that once a Catholic mind, possessing the virtue of faith as well as the power of reason, is able to discover these basic rational truths, they can become the property of any mind, even if it lack the gift of faith—for they are reason's property, and as such are proper to man's nature. Truths which pagans could not discover can be taught to, and learned by pagans, once Christians have discovered them. Philosophy can be called Catholic, then, only in the order of discovery, not in its logical structure, for as philosophy its ultimate principles are all rational and natural.

So much for a Catholic philosophy of education. Now let me comment briefly on the question whether there is any philosophy of Catholic education. I suspect the answer must be negative. Catholic

*An address delivered at the dinner meeting of the Western Division of the American Catholic Philosophical Association, in San Francisco, April 19, 1941; and here published as delivered, except for the appended footnotes. The purely introductory occasional remarks consisting of two paragraphs are omitted.

education can differ from a non-Catholic education founded on naturally true principles only by virtue of supernatural truths added thereto—not merely added, of course, but effecting a profound transformation of the whole. In so far as it differs, the consideration of such education must belong to the theologian, not the philosopher.

Moral and Intellectual Education

There is one further restriction on my discussion this evening which I should like to announce. I shall neglect moral education entirely—a much more difficult, and also a more important, topic than intellectual education, to which I shall confine myself.¹ I note that one of your papers was on whether virtue (*moral*, I assume, must have been meant) can be taught. I hope the answer was clearly negative. As I understand the essence of teaching, it simply cannot be the adequate or effective instrument for forming moral virtue. Plato and Aristotle were clear about this, and clearly in agreement. The intellectual virtues are pre-eminently teachable, as the moral virtues are not. With respect to them, we should be able to solve the problem of means, as no one yet has with respect to the development of moral virtues, if ever a solution will be reached. And so I address myself to the problem—interesting because narrow and solvable—of the means to intellectual virtue; the order of studies which aim to cause the perfection of the mind.

The intellectual virtues are the proximate ends of all truly *liberal* or *intellectual* education. (I shall use these two words interchangeably.) Even here there is one last restriction. Prudence belongs with the moral virtues. It is formed as they are, not by teaching or by schoolwork, but somehow mysteriously by practice, under guidance, in many ways. Hence, I am left with four virtues, divided into the arts, on the one hand, and the three speculative virtues (understanding, science, and wisdom) on the other. And here certainly wisdom is the highest end and the controlling principle in any consideration of the means.

A Fault of Method in Catholic Education

I think this problem is something Catholic educators should consider. I say "Catholic educators" because they alone today rightly understand the ends of liberal or intellectual education to be the four virtues I have named. They alone know this, and know what the virtues are. In this, they stand in sharp contrast to their secular colleagues who in the past hundred years have so misconceived the aims and ends of liberal education that it has almost vanished from the scene. But though our secular colleagues are wrong about the ends of liberal education, they are often quite sound about the means—especially about the order of teaching as an art of using the means—and this is most true, you will be surprised to hear me say, in the case of the extreme progressive educators who have unwittingly returned to some ancient truths about educational method. They do not use the means for good educational results, because they misdirect them through ignorance or misconception of the ends. But Catholic educators can, I think, be charged with an opposite fault: knowing the right ends, they frequently fail to achieve them because they misuse the means, because they violate the nature of the learning process itself.

I warned you this might become a tirade, expressing a pet peeve of mine. You may remember an article I published in *The Commonwealth* several years ago, asking "Can Catholic Education be Criticized?" My answer was Yes—not about the ends, but about the means. Let me repeat here the conclusion I then formulated:

"I can understand why a Catholic educator might be impervious to any critic who attacked the ends of Catholic education, because somehow these ends are implicated in the central truths of the Christian religion, and thus there is a dogmatic confirmation for the con-

¹I have elsewhere treated of the relation of the moral to the intellectual virtues in education—in a paper on Character and Intelligence, soon to be published, I hope. In this paper, I have tried to show that, although the intellectual virtues, with the exception of prudence, can be possessed, according to St. Thomas, quite apart from the possession of the moral virtues, it is very unlikely that they can be acquired by a person who is not rightly ordered to the end of learning by prior possession of the moral virtues. This would be true even if the natural man existed. How much more so is it true in the case of fallen human nature, which must be helped by grace to acquire even the natural moral virtues in their perfection and integrity. Although moral virtue, natural and infused, may be prerequisite to the successful pursuit of learning, these conditions being given, the problem of how to pursue learning successfully still remains. That is the problem, the only problem, with which the present discussion is concerned; and it is essentially the same problem for Catholics and non-Catholics.

viction of reason about them. *But certainly this is not the case with the means!* The truth of Catholicism in religion and philosophy, for example, is no warrant for the efficacy or intrinsic excellence of the way religion and philosophy are taught in Catholic schools. Only the liberal arts can provide the standard for judging excellence in teaching, for measuring the efficiency of educational means or for inventing others; and the liberal arts are neither pagan nor Christian, but human."

I am deeply concerned about this point, deeply disturbed by seeing a fault in method in Catholic institutions, precisely because I know their ends are right. Furthermore, is not their fault a worse one than the fault of the secular educators? Is there not more excuse for the secular educators being mistaken about the ends, than for Catholic educators being mistaken about the means? Let me explain why I think so.

I said before that secular educators, especially the radical progressive group, were singularly right and eminently sound on many points concerning the means. I had in mind the fundamental soundness of the project method (though I abhor the name), the method which stresses activity on the part of the learner as indispensable, which emphasizes the great importance of understanding the problem before knowing the answers, which places the acquirement of skills before the mastery of subject matters in the domain of basic general education.

Now I say that all of these right procedures appear to be radical innovations only because they were forgotten or corrupted by the decadent classical education of the past century, against which progressive education rose in justifiable rebellion. Truly, all these procedures are founded on ancient insights about the order of teaching and learning, insights which every Catholic educator must possess if he understands the nature of man and of human teaching, according to the principles of the philosophy he generally affirms. Let me briefly enumerate some of these points. *The Catholic educator knows:*

1. *The difference between intellectual habit and sensitive memory.* Hence he knows that verbal proficiency, which is a work of sensitive memory, must not be confused with the habit of understanding.

2. *That habits of understanding can be formed only by intellectual acts—acts on the part of the student, not simply acts by the teacher.* Hence he knows that the teacher is always a secondary cause of learning, never a primary cause, for the primary cause must always be an act on the part of the learner's own intellect.

3. *That the intellect depends on sense and imagination, and also that it can be swayed and colored by the motion of the passions.* Hence he knows that the discipline of the liberal arts must precede the process of acquiring the speculative virtues, for it is the liberal arts which rectify the intellect in its pursuit of truth—the arts of grammar and logic which protect the intellect against the deceptions of verbal and other symbolizations, and all the wayward imagery of sense; the arts of logic and rhetoric, which guard against the incursions of passion, and the coloring of thought by irrelevant emotion.

4. *That the intellectual virtues are always a mean state between vicious extremes of saying too much or saying too little—dogmatic affirmations in excess, or skeptical denials in defect.* Hence he knows that truth is always an eminent synthesis of false extremes, a sober resolution of false issues made by extreme positions; he knows that the truth can be genuinely possessed only by a mind which sees the truth always as a correction of manifold and divers errors, and never by the mind which tries to be alone with the truth in an artificially antiseptic environment.

The Catholic educator knows all these things, because they are fundamental truths in his philosophy of man. But, unlike his secular colleague, who may not acknowledge these truths at all, or certainly not know them so deeply, but who nevertheless seems to practice according to their meaning, *the Catholic educator, who knows them, often violates them in practice by educational methods which:*

1. *Put a premium on verbal memory instead of intellectual habit.*

2. *Proceed as if the teacher were the only active cause of learning, and as if the learner could be entirely passive.*

3. *Neglect or wrongly subordinate the liberal arts to a supposed mastery of subject matter.*

4. *Try to do the impossible—namely, to give the students a genuine possession of the truth without ever really perplexing them first by*

the problems or issues which the truth resolves—perplexity which requires a vital experience of error, and not the easy dismissal of dummy opponents who have been made into straw men for quick demolition.

Covering Ground Without Touching It

Before I proceed now to a brief statement of the order of learning, based upon these truths, let me anticipate one objection I have received from Catholic educators to whom I have proposed certain reforms of Catholic education *as to means*. I am told that Catholic education must give its college graduates a fundamental body of truths for the guidance of their lives. I am told that this necessitates the covering of much ground, and that these methods must be used in order to cover the ground. You can guess my response. I simply ask what is the point of covering ground, if the students' feet never touch it, if they never learn through independent exercise to walk by themselves, with head erect and unafraid of all intellectual opposition and difficulty? What is the point of memorizing truths, if they can really guide us only when they are genuinely possessed, when they can protect us from error only to the extent that we understand them as fully refuting the errors—real, live errors, not dummy ones concocted for the purposes of an easy victory? I would feel happier about the graduates of Catholic colleges if they really understood a few truths well—understood them as solving problems which vigorously challenge the mind and perplex it—rather than be able to recite, from merely verbal memory, a whole catechism of philosophical answers to problems they did not really understand or take seriously. I would be happier if they were merely disciplined in the pursuit of truth and in the rejection of error, rather than be, as they now are in so many cases, unable to give an account of what they know because it is known by memory rather than possessed by intellectual habit.²

I shall proceed now to a brief discussion of the order of learning in the field of the intellectual virtues. I shall (1) consider the ordination of the liberal arts to the speculative subject matters. I shall (2) consider the methods of teaching the speculative subject matters. And (3) I shall draw some conclusions and summarize my insights in terms of the state of philosophy in contemporary culture—for the present condition of philosophy is not unrelated to the way it is taught and learned.

II. Art and Subject Matter

My thesis here is simply that mastery of the liberal arts must precede the mastery of the fundamental subject matters, which constitute the matter of the speculative virtues. Though wisdom comes first in the natural order of the virtues—graded according to their intrinsic excellence—the arts, least of the intellectual virtues, come first in the temporal order, the order of human development.

Teaching Logic As an Art and a Science

You may tell me that this order is now generally observed: that logic is a basic course in all Catholic colleges, and that it is a discipline preparatory for the study of the basic subject matters. May I disagree, not with the facts, but with such interpretation of them? Logic can be taken, or given, in one of two ways: *either* as a speculative science itself, albeit a science in the second intention, in contrast to metaphysics and physics as sciences of the real (and hence in the first intention); *or* as one of the liberal arts, an organon, a body of rules for the regulation and rectification of the

mind, not in itself, for in itself the human intellect is absolutely infallible, and needs no art at all, but rather in its dependence upon sense and imagination, and in its subjection to passion. (I am saying that logic as a science, may deal with pure thought; but logic, as an art, is not an art of thinking, pure intellectual activity, for such does not exist; it is always an art, necessarily conjoined with grammar and rhetoric, which regulates the operations of the intellectual imagination, thinking with symbols and against the impulse of passion.)

When logic is considered as an art, it cannot be divorced, you see, from the other two liberal arts of grammar and rhetoric. The three arts form a trinity, and each of the arts becomes corrupted and ineffective—an empty and meaningless routine—when separated from the others. This, by the way, is precisely what has happened to the liberal arts during the past four centuries. And scholasticism, with its arid logic, divorced from grammar and rhetoric,* is as much to blame for this sad state of affairs, as the most anti-intellectual liberal movements in education.

The teaching of logic in Catholic colleges—as a science—is not a liberal discipline. The textbook logic which is taught, as a set of formulas without practice in the intellectual operations to which they are relevant, does not discipline the mind in writing, speaking, and listening. What good is it to know all the kinds of propositions, if a student cannot discover how many propositions are being expressed in a complicated sentence, and how they are related? What good to know all the principles of the syllogism if the student cannot recognize the congeries of syllogisms, or reasonings that occur in a paragraph expressing a complicated argument? The proof of my point here is very simple. Though they are given a course in the science of logic, as their secular fellows are not, the graduates of Catholic colleges cannot read or write any better than their secular fellows. If they had been liberally disciplined, if the liberal arts had been acquired by them through years of exercise in their practices, then they would be vastly superior in the performance of all these liberal operations.

Furthermore, logic as a science is completely out of order when it is put first in the course of philosophical studies. Logic the organon, which really means the three arts of the trivium in complex conjunction, does come first; but logic the science comes last—even after metaphysics, after all the sciences of the real—precisely because second intentions follow first intentions, are derived from them, and depend upon them.

The Teaching of the Liberal Arts

Let me explain, therefore, that by a proper teaching of the liberal arts, I mean only a teaching of the fundamental practices which these arts regulate: the performance of reading, writing, speaking, listening, measuring, and observing. Arts are habits. Hence they are not possessed at all by students who can verbally recite their rules. The rules are important only as regulating the performance of acts, which acts, in turn, often repeated, then form the habits, which are the arts as vital transformations of the soul's operative powers. This can be done only in a scheme of education which orders learning in the following manner:

1. *On the elementary level:* gives the predispositions for intellectual discipline, by the study of multiple languages, especially the highly inflected ancient ones; by the routines of mathematics; and by the cultivation of the senses and imagination as the intellect's most important adjuncts.

2. *On the secondary or collegiate level:* spends all of the four years primarily on the liberal arts, and not on the mastery of subject matters. In short, a liberal education, crowned by the bachelor-of-arts degree, should consist in an ability to read and write, speak and listen, observe and think. A college graduate should be a liberal artist, and nothing more—as if this were not enough to hope for, and strive for, with all one's might and main.

Let me explain this last point, for it is likely to be misunderstood. First, let me say that I make no distinction between secondary and collegiate education. The B.A. degree should be given at what is now the end of high school, or at least at what is now the end of the sophomore year of our so-called colleges. After that comes the university. The three levels of education—and there is no place for

*Are these reunited combinations of logic, rhetoric, and grammar, always good, or may they not be just "confusion," even confusion worse confounded? —Editor.

a fourth—are rightly ordered when the first, or elementary, is seen as entirely preparatory and preintellectual, predispositive toward liberal training; when the second, or general, is seen as entirely liberal, partly terminal and partly preparatory for the study of subject matters; when the third, or specialized, is seen as devoted to the mastery of special subject matters, to the acquirement of the speculative virtues. (I shall return to this point later.)

I do not mean that the liberal arts are ever ultimate ends, ends in themselves. On the contrary, they are only intermediate ends, and as such, means to further and higher ends. They are specifically the indispensable means to the speculative virtues as ends. The acquisition of the arts is for the sake of mastering subject matters. But I wish to repeat one point: *they are not only means, they are indispensable as means.* Lacking real skill in the liberal arts, no one can become a master of any intellectual subject matter.

In order to acquire the arts, the subject matters must be used. This preliminary use of subject matter must not be confused with the ultimate approach to it after the arts have been acquired. When the basic subject matters are used at the collegiate or secondary level, they must be subordinated to the acquirement of the arts: they are then merely the matter on which the mind is being exercised to learn how to think—not, *then*, to learn what to think. That comes later. This is not a misuse of subject matter, as, of course, it would be, if it were the only use.

The most concrete way to make my point here is, perhaps, to discuss the role of the great books, used, according to the St. John's scheme, as the representative formulation of all the basic subject matters. President Stringfellow Barr has explained the role of the great books in the St. John's plan by comparing them to a large bone thrown to a puppy. For four years the puppy fights with the bone, tries to eat it, swallow it, devour it. At the end of the four years the result of all this agitation is not measured by looking at the bone to see how badly chewed up it is; rather, look at the puppy's teeth to see if they have grown sharper. Now, unless the bone is a real bone, a bone that can challenge the puppy to try to get his teeth in, there will be little agitation and even less sharpening of teeth. Of course, as Mr. Barr points out, the puppy must have the illusion that it is getting meat off the bone, or it won't play the game. So the student must be given the illusion that he is really mastering the great books, that he is really imbibing the great ideas, or he will not continue long at the process of exercising his intellect just for the sake of exercise. The faculty must cultivate this illusion, but they must know that it is an illusion. The worst educational horror occurs when the faculty get taken in by this illusion themselves. The fundamental point of this analogy between puppy and student, bone and great books, is that the arts cannot be acquired (teeth sharpened) unless the great books are used as the representatives of subject matter. Textbook representations of subject matter simply will not work, for the simple reason that textbooks are so written as not to require any liberal art on the part of the student. They try to make everything easy. They are predigested pap. How would the puppy's teeth ever get sharpened if he were continually fed upon mush?

May I conclude this section of my remarks by the summary statement that *unless and until students become reasonably competent liberal artists, they are incompetent to approach or learn—really learn—any of the fundamental truths in the basic subject matters, for the means of forming the speculative virtues are lacking.* Teachers can indoctrinate students. Teachers can stuff their memories with pat verbal formulas—in Latin or in English—but they cannot teach them as if they were rational animals, instead of parrots, simply because their rational powers have not been sufficiently disciplined in the difficult arts of learning itself. The liberal arts, in my conception of them, are nothing but the arts of teaching and being taught. They are the basic skills of learning, and must, therefore, precede the effort of the mind to learn. Just as I would make mastery of the liberal arts—the old, but not meaningless degree—the only requirement for one who wishes to teach the young in school or college (how many teachers would there be, if this standard were imposed?), so I would make bachelorhood, or a novitiate in the arts, the one test for admission to the university as the place where subject matters are studied. This would close our universities down quicker than any military draft is likely to do.

Special Aspects of the Teaching of the Liberal Arts

To all of this, let me add a few brief comments. *First*, this is not a defense or apologia for the St. John's plan. What I am proposing is the fundamental order of the best ancient and medieval educational systems. It was the order, the very wise order, proposed by Plato in *The Republic*. It was the medieval order, which really put Platonic policy into actual practice; the work of the liberal-arts faculty served to prepare boys for the universities, where under the auspices of the three basic faculties (law, medicine, and theology) they studied the subject matters. Having become skilled in learning, which meant they could read and write with reasonable competence, they were now admitted to the status of competent learners. It was the original intention of the Jesuit *Ratio Studiorum*, which has not—may I be forgiven for saying—been sufficiently retained in spirit, as well as in letter, by post-Renaissance Jesuit institutions. And although it is this order which St. John's is trying to re-establish, that should certainly not stand in the way of Catholic colleges adopting it, for the idea is fundamentally a Greek and medieval idea. It was not invented by the proponents of the St. John's scheme. It is an idea that belongs to all the great traditions of Catholic education, and yet Catholic institutions today do not exemplify it in practice.

Second, this basic educational idea, about the priority of the liberal arts to the study of subject matter, also has significance for the relation of all schooling to adult education. Real learning must be the work of more mature persons than boys and girls in school and college. Children are too young, too inexperienced, too unstable, to acquire wisdom. Hence, they should be given what they, at their age, are able to receive: the formation of the artistic, not the speculative, virtues. If they graduate from college liberal artists, then, whether they go on to the university or not, they will be able to continue the pursuit of truth throughout a life of adult learning, when maturity makes the formation of speculative habits possible.

Finally, there is the question, Where, *institutionally*, should the subject matters be taught and studied? I have already indicated the answer: in the university. The answer is, of course, practical, only if the B.A. is given earlier than it is at present. If Catholic educators say this is not possible, because of the opposition of the various accrediting agencies, I can only answer that until Catholic institutions throw off the yoke of the accrediting boards, and exercise a free judgment on basic educational questions, they will never be able to realize in practice any of the principles which belong to Catholic education.

We are now prepared to consider my second and last major point: the order of learning in the field of the speculative virtues, the order of studies at the university level. And here, to limit my discussion, I shall consider the teaching of philosophy as a case in point.

III. The Order of Teaching and Learning Philosophy—the Order of the Means to the Virtue of Wisdom

Here I have two fundamental points to make, which I shall try to make briefly. The first concerns the *objective order* of the subject matters themselves; the second concerns the *methods of teaching* the subject matters, with reference to the distinction between the order of knowledge and the order of learning.

The Objective and Subjective Order

By the objective order of the subject matters I mean, of course, the order of the objects of knowledge *secundum se*—the order of things known according to their intrinsic knowability, rather than their relative knowability; that is, their knowability to us.

In the first place, it is necessary briefly to condemn all the Wolffian errors—all the false divisions of subject matter, the wrong ordering of the parts of philosophy, invented by Christian Wolff, most unfortunately adopted by later scholasticism, and now dominating the philosophy curriculum of so many Catholic institutions. The correction of the Wolffian errors—the wrong divisions, the wrong orderings—can be made simply by anyone who understands the Thomistic theory of abstraction, which Wolff violates at every point. (I shall not concern myself further with Wolff—it is such a distasteful matter to discuss—but rather go at once to the right objective ordering of subject matters.)

Theology is certainly first if the objective ordering be in terms of the object which is most knowable in itself, though not to us. This indicates at once that the objective ordering of subject matters cannot be the same as the subjective ordering, for the latter must be in terms of what is most knowable to us as coming first, and, in these terms, theology would come last.

If we apply these principles to all the fundamental theoretic subject matters, we will find, just as in the objective order, theology precedes metaphysics, and metaphysics, the philosophy of nature, and the philosophy of man, which is one of its parts, and the whole of philosophy, as dealing with essences, the whole of science, as dealing with phenomenal accidents; so in the subjective order, the members of this series are perfectly reversed: science should be studied before philosophy, and the philosophy of man before the philosophy of nature, and these before metaphysics and theology.

There are two other points of order, which I must mention in passing: (a) the priority of the theoretic to the practical (which, curiously enough, is both an objective and a subjective priority, for the theoretic is both more knowable in itself and to us); and (b) the priority of objectively constituted subject matters such as metaphysics and the philosophy of nature, to such problematically constituted subject matters as the philosophy of law, or of art, or of education, or of knowledge itself.

Now within each sphere of subject matter, there is supposed to be an order of principles and conclusions. There is some truth in this, of course, but I think it has been excessively oversimplified by the scholastic acceptance of Aristotelian logic, as giving a true and adequate account of the intrinsic structure of bodies of knowledge. In this connection, let me make the following observations:

1. Aristotelian logic is primarily the logic of philosophy, and not at all the logic of science; and in so far as Aristotle did not clearly distinguish philosophy and science, his logic is both confused and inadequate.

2. Even as the logic of philosophical knowledge, it is restricted to the philosophy of nature, to what Aristotle calls physics. The *Organon* is totally inadequate as an account of metaphysical knowledge: its concepts, judgments, or purely analytical reasonings. The supposition that Aristotelian logic is applicable to metaphysics results in the false notion that metaphysics is exclusively, or even primarily, a deductive science, demonstrating conclusions from first principles.

3. In general, the influence of the *Posterior Analytics*, as giving the picture of the structure of *scientia*—any *scientia*—is disastrous; for, in fact, the only science there pictured is mathematics, and primarily geometry. As Gilson has pointed out, Aristotle's logic, and especially the *Posterior Analytics*, cannot be applied to any of Aristotle's own philosophical works. His own *Physics* and *Metaphysics* violate the account of *scientia* given in the *Posterior Analytics*.

4. The major errors which have arisen in the scholastic tradition, as a result of following Aristotle's *Organon* as if it were a good, a true, and an adequate logic, are these: an attempt to expound both physics and metaphysics in a too simple deductive order, whereas in truth, these basic philosophical subject matters are circular rather than linear in the connection of their propositions; a misconception of first principles, especially the law of contradiction, as if they were sources of deductive demonstration, as if other truths could be drawn from them deductively, whereas they are merely regulative principles of other inferences; the failure to see that most of the basic truths of philosophy, being existential judgments, are the result of *a posteriori* inferences from fact, not deductive inferences from prior analytical principles.

- All of these points, though they are primarily concerned with the intrinsic and objective order of knowledge itself, have some significance for the order of learning, and of teaching in relation to learning. But, certainly, one thing is already clear: the objective order of subject matters—of objects as knowable in themselves and apart from us—does not and cannot determine the right subjective order of teaching and learning. We must find other principles, peculiarly relevant to the subjective order, in order to make these determinations. Let us proceed to them at once.

There are two basic principles which, it seems to me, help us determine the order of learning, and to adjust that subjective order to the objective order of subject matters.

Teaching Is a Cooperative Art

The first of these is the very nature of teaching itself. Teaching, like agriculture and like medicine, is a *cooperative art*, not a simply productive art, transforming the obediential potentialities of inert matter. Teaching, as a cooperative art, must work with the determinate potentialities of living matter—and the rules of teaching must be adapted to the very nature of learning. Let me expand a little on this point.

Hippocrates, who perfectly understood the nature of healing as an art cooperating with nature, distinguished three modes of therapy, and ordered them according to the degree in which they were cooperative—the best being the most cooperative with living matter, the worst being operative upon living matter as if it were dead and inert. He placed the control of regimen (the patient's diet, hours of sleep and work, climate, etc.) first; second, and as auxiliary to regimen, he placed medication, the introduction of foreign substances into the body to work as catalysts do; last, and recommended only as a last resort in extremity, he placed surgery, which is, strictly speaking, operative rather than cooperative, and therefore does violence to nature. Teaching is like healing. The basic modes of teaching can, therefore, be compared to the three types of therapy which Hippocrates distinguished. Indoctrination does violence to the mind, as surgery does violence to the body: one puts something in by force, as the other takes something out by force. Lectures and textbooks are like medicine—only second best as a method of teaching, and then good only as auxiliary to the prime procedure, which is the dialectical way, the way of teaching which conforms to the order of discovery in learning. The Socratic method is, in a sense, the only right method of teaching. Socrates is the prototype of the teacher, as Hippocrates is the prototype of the healer—for both had a proper respect for nature, and understood the subordination of themselves as artists. This is the meaning of Socrates' description of himself as a midwife in the birth of knowledge.

Discovery and Instruction

The second principle is the basic distinction between discovery and instruction as types of learning. Discovery is learning without a teacher; instruction is learning with a teacher's aid. But both are, as *learning*, essentially the same, and the order of learning must be essentially the same, therefore, whether the learner proceeds by discovery or by instruction. Furthermore, what is most important of all, since the teacher is always only a cooperative cause, and never a primary or sole cause, of learning, the intellectual activities which occur without aid in the case of discovery must be going on also in the case of instruction.

The Order of Teaching Follows the Order of Learning or Discovery

From these two principles, we can conclude that the order of teaching must follow the order of learning, and that this order is primarily the order of discovery, for, as we have seen, even in learning by instruction, the primary causes of learning are the same sort of acts which cause discovery, when the learning goes on without a teacher's aid. The significance of this point—which I think is of the greatest importance—may not be grasped unless it is put into contrast with the now prevalent error. Today, in most cases, teaching proceeds as if the order of teaching should follow the order of knowledge, the objective order of knowledge itself, even though we know that this objective order cannot be followed in the process of discovery. In fact, it is completely reversed. Instruction which departs from the order of discovery also departs from the order of learning, for the way of discovery is the primary way of the mind to truth, and instruction merely imitates nature in imitating discovery. The objective structure of knowledge in no way indicates the processes of the mind in growth.

Now the order of discovery is primarily inductive and dialectical, not deductive and scientific. Let me explain. The usual distinction between induction and deduction—going from particulars to universal or universals to particulars—has always seemed to be somewhat superficial, if, in fact, it is correct at all. Rather, it seems to me, the deductive order is going from what is more knowable in itself to what is less knowable in itself; and thus there is an objective

foundation for less intelligible truths in more intelligible ones—the intelligibility being intrinsic to the object known, being *secundum se*, not *quoad nos*. In contrast, the inductive order is going from what is more knowable to us to what is less knowable to us. Thus, the deductive order is the demonstration of conclusions from prior principles, or, where demonstration does not take place, the analytical expansion of prior truths in terms of their consequences; whereas the inductive order is the discovery of self-evident principles, on the one hand, and, on the other, it is the inferential procedure whereby every basic existential proposition is known—for no existential proposition (concerning God, or substance, or the diversity of essences) can be demonstrated deductively. All *a posteriori* inferences are inductive, not deductive, and these are among the most fundamental inferences of the mind in the discovery of truth about the things. The other fundamental step is the intuitive induction of first principles.³

Therefore, the methods of teaching any subject matter should be primarily inductive and dialectical, rather than deductive and simply expository, for the former method is a conformity of teaching to the order of learning, as that is naturally revealed in the order of discovery, which teaching must imitate as a cooperative art; whereas the latter method is a conformity of teaching to the order of knowledge itself, and this is an order which should not determine teaching, for it does not determine learning. The practical implications of this conclusion can be drawn quickly:

First, for any subject matter, and for philosophy pre-eminently (precisely because it is wisdom and the most difficult sort of knowledge to possess by way of speculative habit), teaching must be by the Socratic method.

Second, the Socratic, or dialectical, method is the only way to avoid the substitution of verbal memory for intellectual habit. It always puts questions before answers. It does not rest when a student gives a verbally right answer, but always tries to undermine the right answer to test it, for if it is just parrotlike speech, the answer will not stand the dialectical attack. It places the highest value on questions, rather than upon answers; for a question in search of answers is an educational dynamo, whereas an answer in search of the question it answers is an educational dud.

Third, it follows, of course, that lectures and textbooks are taboo, for the most part, because lectures usually are deductive or analytical expositions following the order of knowledge, rather than dialectical inquiries adapted to the order of discovery; and textbooks are even worse than lectures as manuals for the memory, rather than challenges to the mind.

Fourth, right teaching must be done either without any books, if the teacher is a Socrates, or, if the teacher is not Socrates, the only books he can use to good effect are the very greatest books, on a given subject, which have ever been written, for only such books will be above both himself and his students; only such books will stimulate him to inquire and thus to lead his students in inquiry; only such books will pose both teacher and students problems, rather than give them simply codified, and readily memorizable, answers.

Fifth, the simplest test for right teaching—teaching well ordered as an aid to learning—is this: that the teacher should find himself actively engaged in discovery of the truth, at the same time that he is helping his students (though they be moving at a lower level)

³I have elsewhere more fully discussed and illustrated these points, here barely indicated, concerning the relation of induction and deduction to one another, and concerning the nature of the dialectical procedure as inductive. *Vide*, "A Dialectic of Morals," in *The Review of Politics*, III, 1, 2, 3. (This piece has been separately published, in a little booklet, by the Editors of *The Review of Politics*, and is, I think, generally obtainable.) It is necessary, however, for me to explain here that there are two sorts of induction: intuitive induction, which is the immediate generalization from experience of self-evident principles; and rational, or dialectical, induction, which is the *a posteriori* and mediated process of proving basic existential propositions from our perception of observable facts. The nondeductible truths are of two sorts: those which are self-evident, and hence cannot be proved at all; and those which are existential in their signification and hence cannot be proved deductively, but can, and must, be proved inductively, when the existences being affirmed are not directly observable. All the fundamental truths of philosophy are, therefore, the work of induction, intuitive or rational. I hope shortly to publish a companion piece to "A Dialectic of Morals," to be entitled "A Dialectic of Substance, Essence, and Man," in which I shall develop further the theory of induction here mentioned, and in which I shall illustrate this theory by showing how all the fundamental truths in the philosophy of nature are inductively discovered, with deductive procedure playing only and always a subordinate and auxiliary role—doing the work of analytical elaboration.

to make discoveries also, proportionate to their age and condition. When the teacher proceeds by the wrong method—by lecture-expositions and quizzes on textbooks or manuals—it seldom, if ever, happens that the teacher himself learns anything new. His state of mind is not an inquiring one. That shows he is not really doing the work of a teacher, for the work of a teacher must conform to the work of learning, and this can take place only if the teacher is really learning at the same time that he teaches.

Finally, it is only by such dialectical and inductive procedure, that the truth is learned, not in complete abstraction from the problems it solves or the errors it corrects, but in the context of complicated alternatives. This again is the trouble with textbooks. They seldom make the problems live, or state the errors vigorously enough to make them real dangers and real obstacles to the mind.

IV. Conclusion: The Teaching of Philosophy

I should like to conclude with an observation on the life of *philosophia perennis* in the three great epochs of European intellectual history, for this has a bearing on the teaching of philosophy today.

In the Greek period, philosophy was primarily inductive and dialectical—against the sophists, against the atomists, etc. And that was the way it was taught and learned.

In the medieval period, philosophy was no longer inductive and dialectical on many questions, for the Greek achievement provided a firm foundation upon which to work. Medieval work in philosophy was twofold: expository and deductive in the well-established matters, but dialectical and inductive in the fields where Christian philosophy went beyond the Greeks—in metaphysics, in natural theology, and in theology itself.

In the modern period, we, like in the Middle Ages, can do both sorts of work, and we must do both sorts for two reasons: (1) The old opponents have returned—the sophists, the atomists, etc. But the cultural situation has changed, because of science. Hence we must devise new arguments; the inductive work must be redone. (2) The advance of modern philosophy, like the advance of medieval philosophy, is proportionate to a cultural change. Medieval philosophy was improved by Christian faith—primarily in metaphysics and natural theology. Modern philosophy can improve in physics (philosophy of nature) and in logic, because of the great cultural achievement of modern times—the distinction between science and philosophy—unknown to the Greeks and the Middle Ages. In the spheres of physics and logic, "modern philosophy" should be a term of praise, as Christian philosophy is in the spheres of metaphysics and natural theology.

We must not close our eyes to the fact that modern scholasticism has two defects. It fails to understand the intrinsic opportunities of philosophy in the modern era; it fails to take a right pride in modernity. And it tries to do only one of the two kinds of philosophical work—the expository, the analytical and deductive, and not the inquiring, the dialectical, and inductive. This is reflected in the way philosophy, and other subject matters also, is taught in Catholic schools.

The reform of the methods of teaching (especially philosophy) is important, not only for the rectification of Catholic education with respect to means, as it works toward the right ends, but also for the sake of philosophy itself. *Philosophia perennis* cannot live unless it has living workers dwelling in its mansions, not just inmates and retainers. Live workers will come of age in any generation only if they are nourished by teaching which vitalizes them in all the ways of the life of thought. The prevalent teaching of *philosophia perennis* is truly disproportionate to its potential vitality. "When perennial philosophy shakes off the dead skin of scholasticism, and really comes to live in a modern metamorphosis, the event will be signified by a renewal of the dialectical enterprise with which philosophy originated in the Greek period, as well as by the renovation of the edifice which the Middle Ages raised upon Greek foundations. And each—the renewal and the renovation—will penetrate the other."⁴ That day, devoutly to be wished for, will not dawn without a basic rectification of the order of learning in Catholic institutions.

⁴"A Dialectic of Morals," loc cit., III, 1, p. 7.

The Annual High School Retreat

Brother Charles, C.S.C.

ONE of the major items on the school calendar should be the annual high school retreat. In the past few years this religious exercise has become more popular especially since Catholic Action has been exerting such a potent influence in our schools. Since this religious exercise occurs only once during each school year, it is hardly possible to make much improvement by the trial-and-error method, except over a period of years. The suggestions contained in this article are drawn from actual experience in eight years of high school retreats. Perhaps these suggestions may obviate or complement retreat procedures in other Catholic schools.

The basis for this article is the experience of Reitz Memorial High School in Evansville, Ind., where the ideas below have worked successfully. In order properly to evaluate the items mentioned, it is necessary to know that Reitz Memorial High School is really two high schools each with its own principal. The first floor of the building is used by the boys who are taught by the Brothers of Holy Cross; the second floor is used by the girls who are taught by the Sisters of Providence. The auditorium and cafeteria are shared by both departments separately or jointly as the occasion demands. The boys' department alone will be considered here. This retreat plan considers the typical high school building in that there are no chapel facilities. In most of our Catholic high schools one has to make "a dollar out of fifteen cents." Each faculty has to do what it can to make the best of the physical setup of the building. Memorial High School has 385 boys—a number not too unwieldy for suitable accommodations.

Faculty Preparation

About two weeks before the retreat the principal calls a faculty meeting where he appeals for cooperation in the coming event and acquaints new faculty members with the project. In introducing the idea to new faculty members it may be necessary to break down some skepticism. It is difficult to convince them, for example, that boys can keep silence and that it is not expecting the impossible by demanding it of them. Often after the first day of the retreat I have heard a Brother say, "I didn't think they could do it!"

In this faculty meeting a copy of the retreat schedule is given to each faculty member so that he may become acquainted with it. Along with this schedule each teacher who will have charge of a retreat room is given a list of the boys he will have under his supervision during the exercises. The principal must be careful whom he places in charge of these rooms because

EDITOR'S NOTE. Here is a description of an annual retreat that is made a responsibility of the school. The techniques described should be adapted to suit local conditions. All techniques, however, must be used in the spirit that should characterize a retreat.

the one in this position must have a certain amount of initiative and imagination. In a great measure the success of the retreat for this small group depends on the room sponsor. With this advance information it devolves upon the room sponsor to work up a program for his group. These programs will be discussed at greater length when the schedule of the day is considered.

At this time also the religion teachers are urged to give a preview of the retreat to their classes. Special attention should be given to freshmen, since this is their first experience of this nature. They must be told what a retreat is, its purpose, value of silence, etc. As teachers we have long ago learned that nothing can be taken for granted.

Since the underclassmen really do look up to the seniors, the seniors should be apprised of the power of example. The seniors at Memorial take pride in maintaining the tradition of silence. Once this tradition is established it is a powerful lever for motivating the boys to keep up the high standards.

Material Preparation

Through the kindness of our Right Reverend Bishop we were permitted to transform the auditorium and the library into chapels. It was quite necessary to have two chapels because the girls' department was also having a retreat preached by a different director. While the boys were having a conference in the auditorium, the girls could be using the library chapel for their private or common devotions. In this way the retreatants had a chapel available at all times. The Blessed Sacrament was reserved in these places continuously for three days.

It will save a great deal of time and labor if the school has two portable altars made. To economize on storing space, our auditorium altar is simply a collapsible frame upon which is laid a top secured to the frame by wooden pegs and hooks. The tabernacle is fastened to the altar by means of nuts and bolts. Hooks and eyes secure the dorsal frame to the back of the altar table. In order to minimize the work of fitting the material, the dorsal drapes should be tailored to the shape of the dorsal frame. The altar stone is laid on top of the altar table. When having the

tabernacle made, one might bear in mind that the bottom of the tabernacle door must clear the altar stone.

A very helpful means to permeate the building with the spirit of the retreat is to have small signs posted about the corridors and rooms reading: "Silence," "Chapel," "The Blessed Sacrament Is Reserved Here." The Blessed Sacrament ought to be placed in the tabernacles before the students come to school. It is surprising to note the effect this has on the boys. Even before the opening Mass they have caught the spirit of silence. Out of respect for the Blessed Sacrament they keep silence—the various signs about the corridors have given their message. The power of example from faculty members is tremendous here, especially when the boys see the teachers intent upon silence even among themselves.

Inexpensive portable confessionals can be made by cutting a square in the center panel of a triptych. This hole is then covered with a piece of cloth. For the convenience of the boys, several parish priests are asked to hear confessions in the school at appointed times. It is important that the confessor's name be in a conspicuous place.

The following may appear trivial, but it was only after a few "accidents" in breaking fasts by drinking water that the action was taken. It is well to turn off the water fountains or cover them up in some way.

In order to impress upon the boys the seriousness of the retreat and the fact that the three days are days especially for them it is necessary to cease all classwork and extracurricular activities. Even after-school football practice should be suspended. When the boys see the usual activities waived in favor of the retreat, they naturally are impressed with the importance of their spiritual business for the three days.

An idea unpleasant yet practical and necessary is the consideration of financing the retreat. The director's fee is no small item. In years past at Memorial fifty cents was collected from each student just before the retreat. This was impractical from a psychological point of view. The idea of paying for their religion on a left-aisle, third-row, seat-two basis, did not set well with them. We sidetracked this item by tacking the retreat expense on to the "Student Fee" which is collected at the beginning of the school term.

Our annual retreat is held Monday, Tuesday, and Wednesday of Holy Week. On the Friday preceding this week each boy is assigned his retreat room for the coming year. Thirty to 35 boys in a group are not too many for each room. On this

day also the boys receive the first of four *Retreat Bulletins*. This first duplicated sheet contains the name of the retreat master, the whereabouts of his private conference room, a note on the necessity of attendance during these three days, since they are still "class" days, the *schedule for retreat days*, a note on recollection periods, caution about silence, a reminder of the presence of the Blessed Sacrament, rooms in which confessions are heard, and a little prayer for the success of the retreat. If the boys see their teachers enthusiastic about the retreat they are bound to catch some of their teachers' zeal. The *Retreat Bulletin* is in charge of a teacher appointed by the principal. It may be well that this teacher be relieved of all other activities during the retreat. It takes no small amount of time to attend all the conferences and edit a snappy bulletin.

The Schedule

8:15	Report to assigned retreat room
8:30- 9:10	Mass, Communion, Thanksgiving
9:10- 9:40	Breakfast
9:40	Conference Bell
9:45-10:15	Conference
10:15-10:30	Recollection period in retreat room
10:30-10:50	Beads in library chapel for freshmen and sophomores Recollection or confession for juniors and seniors
10:50-11:20	Beads in library chapel for juniors and seniors Recollection or confession for freshmen and sophomores
11:20	Conference Bell
11:25-11:55	Conference followed by Angelus
12:00-12:55	Lunch, Visits, Recollection on previous conference
12:55	Conference Bell
1:00- 1:30	Conference
1:30- 1:55	Recollection Period
1:55	Conference Bell
2:00- 2:30	Conference
2:30	Benediction of the Blessed Sacrament

Some of the items above deserve special attention. The boys having reported to the retreat room at 8:15, the absentees are checked. At this time the teacher would do well to encourage the boys to keep up the good work. A few well-directed compliments go a long way to spur the boys on. The less negative the remarks are the better.

The Holy Sacrifice of the Mass is one of the two exercises in the day that the boys and girls have in common. If the retreat is held during Holy Week it is a good thing to have some teacher or priest read the "Passion" to the students on Tuesday and Wednesday.

Ordinarily both departments do not take their meals at the same time. During these

DEMOCRACY NEEDS RELIGION

It is time to put away the silly pretence that democracy can be indifferent to religion. It is time to stop singing the praises of what democracy, merely because it is democracy, does for religion. This is not the point. Religion will get on without democracy. It is important to realize, and quickly, that democracy will not get on without deeply religious citizens.

Let us take democracy in its proper sense, not as a motherly government that treats its citizens like slightly moronic children, not as an exclusive club that bars whole groups of citizens from participation in it, but as a legitimately or constitutionally established government which acts legitimately, or for the common welfare of its citizens with complete political justice, barring no man unjustly from the exercise of his natural political rights.

Religion is a kind of fundamental justice or honesty that acknowledges the fact that a man is not his own beginning nor yet his own last end. It pays a debt of acknowledgment to a man's principles of being, of nourishment, and of direction. The payment of that debt by acknowledgment is called worship.

Both religion and democracy make demands on the man. But religion is the solid source of a government's claim to the respect, honor, and justice of its citizens; it is the solid source of the citizen's obligation to respect, honor, and to be just to the state. The state whose citizens are irreligious, in the sense of denying or refusing to pay the debt of acknowledgment to the first and last principles, is a state which has softened to the point of flabbiness, an easy victim for a religious enemy.

[These statements were part of an address on "Religion and Democracy" by Rev. Walter Farrell, O.P., at the Thomistic Institute of Providence College, Providence, R. I.]

three days they do so. Since the cafeteria help is inadequate to accommodate such a large number, it was found that the Mother's Club or the Home and School Association is only too willing to give its services to this project.

Each student is assigned a special seat in the auditorium chapel. He is expected to take his own place, or be marked absent by the retreat-room sponsor who sits with his own group during the conferences. Checking on absentees should be done as inconspicuously as possible. It is well not to give the boys the idea that you are doing too much "snoopervision." They resent the spy system, especially after they have been told that during these three days they are on their own.

Most retreat masters agree that they

would rather have the boys just listen and not take notes during the conferences. However, many room sponsors take notes in outline form and write them on the blackboard upon returning to the classroom. In this way the boys pass their recollection period copying the notes and thinking about them.

It is at this first recollection period in the morning that the *Retreat Bulletin* is distributed. The originality of the Bulletin editor will prompt the sort of material to go into it. The *Bulletin* this past year at Memorial High School contained prefatory remarks such as: You plunged right in with attention, devotion, and the reception of our Lord. But how about a few more prayer books and rosaries to keep your mind and heart busy and away from fish-mouthed dreaming? Beg, borrow—buy some! You can't keep that pace you set if there isn't some easy feed line between you and God. . . . Maybe there should be a hook on the back of the chairs to keep headresters from sliding to the floor.

Next followed a compact summary of the previous conferences. The *Bulletin* ended with a paragraph of "Overflow" containing such comments as: Lots of fellows dropping into chapels to say Hello to our Lord. Could be more . . . Giddy-girl types are at it again. . . . We have some Harold Teens in the crowd. . . . Got a problem? Go see Father . . . the visit need not be confession. . . . Advice to the lovelorn: There is also the love of Jesus Christ. . . . Last call for confessions. . . . Don't miss the great offer; no box tops needed. . . . See you in Church. Boys enjoy unsugared remarks—remarks that have a punch straight between the eyes.

It depends on the initiative of the retreat-room sponsors how best to utilize the time of the longer recollection periods. At one of our retreats, some read short, virile lives of saints. Others distributed duplicated sheets on "Obligations of my state in life." These represented a list of questions devised to provoke self-examination on conduct and attitude toward parents, brothers, and sisters. Another sheet contained similar questions on social attitudes based on a definition of a Catholic gentleman.

The freshman sponsor supplemented his oral explanation of the retreat business with a sheet on the purpose of the retreat, resolutions with suggestions on how to attend conferences, silence, and a simple explanation of prayer.

During the recollection periods, private visits to the Blessed Sacrament were encouraged. Such visits indicate sincerity. One retreat master suggested to the boys that they make an hour of adoration each day of the retreat by making six ten-minute, or 12 five-minute visits. The average number of visits made by seniors was 13 a day. The number was determined by answers given on the post-retreat questionnaire. To see the "hard-boiled" ath-

letes and seniors praying in private before the Blessed Sacrament has a wholesome influence on the underclassmen, and I might add, upon their teachers also.

The rest of the retreat day is spent in the manner described above. At all times the room sponsor must be on the alert so as not to let the spirit of his group drop. Boys will come up to the standard set for them in this regard. It is not too much to expect silence from them for the whole day. This is not an impossible standard because boys in past retreats have kept silence. The retreat master who permits talking at noon or recess is jeopardizing the success of the three days.

The first and last exercises of the day are the only times the boys and girls are together. The Benediction of the Blessed Sacrament on the last day of the retreat is solemn. At this time the baptismal vows are renewed and the Papal blessing given.

When the boys returned to school after the Easter vacation they were given a "Post-Retreat Questionnaire." The main purpose of these questions was to enable the school administration to make still better accommodations for future retreats. It is a simple matter to draw up a list of questions to meet the needs of your particular school. For example, one of the items this year was: "Can you make some constructive suggestion that would make the retreat still better?" Over a fourth of the upperclassmen suggested that the boys be made to stay on campus for their lunch. They indicated that there were too many distractions at the neighborhood soda fountain lunch counter. The general tone of their answers was that they would submit themselves to a more rigid discipline than was demanded of them.

"Overflow"

Elaborate guidance programs set up in our school would truly be lacking in the Catholic spirit were they to neglect an annual high school retreat. Guidance has been defined as any help given to a pupil to enable him to make an intelligent choice in a crisis. Surely there is no one who has so many critical periods as the adolescent. The adjustment the entering freshman has to make to the secondary school level, the high school boy's rapid physical growth, the widened field of competition, are just a few of the problems that have moral decisions (crises) as a common denominator. Their "petty" troubles are not simply to be brushed aside with a wave of the hand. An annual retreat affords an excellent opportunity for them to get back into line, or make more secure their high ideals. The success of this religious exercise cannot be measured. It is an intangible result caused by the quiet working of grace. After the retreat the mischievous boy will not have changed his patterns of behavior. Such a thing would be a miracle. The greatest miracles are those of grace — those unseen. These are the outcomes sought for.

The Post-Retreat Questionnaire

Check: Sr....; Jr....; Soph....; Fr....

1. Do you think you profited by the retreat? Yes....; No.....
2. If you are an upperclassman did you appreciate this retreat more than the previous ones? Yes....; No..... Why? Liked retreat master better.....; More personal application....; I needed the retreat....; Any other.....
3. To what do you attribute the silence that is maintained throughout the retreat? Example of others....; Blessed Sacrament in the building....; Tradition....; Because I was being watched....; Any other reason
4. Did the example of others trying to make a good retreat influence you in any way? Yes....; No.... How?
5. What particular conference impressed you most?
6. Did the conference bulletins help you? Yes....; No.... How?
7. Did the examinations (obedience and living with others) help you? Yes....; No.... How?
8. Did you go to confession during the retreat? Yes....; No....
9. Times you went to Communion during the retreat — 1....; 2....; 3....
10. In conversations and associations with students did you encounter any criticism or evidence that some took the retreat lightly? Yes....; No.... Comment:
11. Did you "carry over" the retreat after school hours? Yes....; No....
12. If you did, what particular difficulties did you meet with? Had to work.....; Radio.....; Guests at home.....; Ashamed to keep silence at home....; My brothers or sisters poked fun at me; Any other reason.....
13. Did you talk about the retreat at home? Yes....; No....
14. What did my parents think about the retreat?
15. Did you "date" during the retreat? Yes; No....
16. Did you make retreat resolutions? Yes; No.... Name some if you wish
17. Do you think that the promises made at the closing of the retreat expected too much of you? Yes....; No.... Why?
18. What subject did you consider important that was *not* discussed in the retreat conferences?
19. Would you like to have a permanent chapel in school? Yes....; No.... Why?
20. How often did you visit the Blessed Sacrament?
21. Has the retreat changed your attitude toward your parents in any respect? Yes....; No.... How?
22. Did the retreat conferences change your attitude toward anything else?
23. Do you agree with Father's viewpoint on the use of liquor? Yes....; No.... Why?
24. Can you give any suggestions as to how the recollection periods should be conducted?
25. Can you make any constructive criticism that would help make the retreat as a whole still better?
26. What faults did you find with the retreat?
27. Any other comments you would wish to make?

OUR PRESENT SITUATION

We Catholics are slowly forgetting our shyness and daring to build our city upon the mountain where all men can see. Democracy, almost lost, becomes infinitely precious. We have stopped talking about it in platitudes; we are learning to serve it in deed and in truth. We now know from bruising experience what a world would be like if cut away from Christ and His principles. Once, in theoretic fashion, we speculated about that in our classrooms. We have now seen the laboratory experiments performed in the Kremlin and in the totalitarian council chambers and in war-smashed nations which called too late upon God to defend them from nations that had long since foresworn Him.

We know that if tyranny succeeds, we shall have to live the most Christlike of lives to win back civilization for mankind. We know that if tyranny fails, then we must at long last become Catholics who dare to accept to the full the principles of Christ and strive to make the world a place where His law rules and His Kingdom gets its chance to make men happy.

We are teetering this year, as are the students who come to us, on one of those thin lines that divide history into eras. This year we are not merely teaching individual subjects or directing individual souls on the way to heaven. We are training boys and girls who may be martyrs. We are applying the principles of Christ to world reconstruction. We are looking beyond any threat of war to the enormous construction job that will be done when the war is over — when a civilization that will shelter all humanity must be built once and for all time on the Rock of Peter. — Rev. Daniel A. Lord, S.J., in "The Faculty Adviser."

NOTE: This survey is being made in order that we may help you make better retreats in the future, and that you may make a final post-retreat checkup on yourself. Be sincere and give sufficient thought to your answers and comments.

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

Advisory Committee

BROTHER AZARIAS, F.S.C., Department of Education, University of Scranton, Scranton, Pa.
 RT. REV. LAMBERT BURTON, O.S.B., St. Martin's Abbey, Lacey, Wash.
 FRANCIS M. CROWLEY, Ph.D., Dean, School of Education, Fordham University, New York, N. Y.
 REV. GEORGE A. DEGLMAN, S.J., Rockhurst College, Kansas City, Mo.
 BROTHER DENIS EDWARD, F.S.C., Ph.D., LL.D., Supervisor of Schools, Normal Institute, Ammendale, Md.
 WM. L. ETTINGER, M.D., LL.D., Superintendent of Schools Emeritus, New York, N. Y.
 BROTHER EUGENE, O.S.F., Litt.D., Principal, St. Francis Xavier's School, Brooklyn, N. Y.
 REV. EDMUND J. GOEBEL, Ph.D., Superintendent of Schools, Archdiocese of Milwaukee, Milwaukee, Wis.
 VERY REV. KILIAN J. HENNICH, O.F.M.CAP., M.A., Director-General, Catholic Boys Brigade of U. S., New York, N. Y.
 REV. GEORGE JOHNSON, Ph.D., School of Education, Catholic University of America, Washington, D. C.
 REV. WILLIAM R. KELLY, Ph.D., Diocesan Superintendent of Schools, New York, N. Y.
 REV. FELIX M. KIRSCH, O.F.M.CAP., Ph.D., Litt.D., Department of Education, Catholic University of America, Washington, D. C.
 REV. RAYMOND G. KIRSCH, M.A., President, De Sales College, Toledo, Ohio.
 REV. WILLIAM J. MCGUCKEN, S.J., Ph.D., Director, Department of Education, St. Louis University, St. Louis, Mo.
 BROTHER EUGENE PAULIN, S.M., Ph.D., Community Inspector, Society of Mary, Kirkwood, Mo.
 REV. RICHARD J. QUINLAN, S.T.L., Diocesan Supervisor of Schools, Boston, Mass.
 REV. AUSTIN G. SCHMIDT, S.J., Ph.D., Professor of Education, Loyola University, Chicago, Ill.
 RT. REV. Msgr. J. M. WOLFE, S.T.D., Ph.D., Superintendent of Diocesan Schools, Dubuque, Iowa.

A HAPPY CHRISTMAS

A Holy and Happy Christmas to all our readers. May the dear Christ Child bring you a full measure of peace and joy and gladness as a reward for your service to the little ones of His flock. May He renew your strength and courage to carry on to success the cause of Christian Education.

The Theology of Education

The Most Reverend Samuel A. Stritch, in his appreciative introduction to Sister Mary Bertrand Meyer's, *The Education of Sisters*, makes a number of references to a theology of education. The Catholic philosophy of education, "or rather," as the archbishop adds, "this theology of education, since Revelation is at its core, reaches into life's realities." The integration or synthesis of our teacher-training program "must come," Archbishop Stritch says, "from filling into our theology of education every good, valid educational value." The theologian and philosopher, he says, must work along with the methodist and technician and the professor of content courses.

A number of years ago, I wrote some articles on the New Testament as an educational classic, and introduced it in 1924 in a course on educational classics which I taught for a number of years after 1924. This resulted in a volume called, *The Foundations of Christian Education*. This was a contribution to the theology of education. A little book on the Christian Teacher, by Sister Mary Esther, O.S.F., was also a contribution in this field. There has been, however, no formal presentation of the theology of education. There are significant specific contributions in Sister Augustine's *Educational Aspects of Spiritual Writings*, reviewed recently in this JOURNAL (June, 1941).

There is a significant statement in Dr. Mortimer J. Adler's

article in this issue of THE CATHOLIC SCHOOL JOURNAL on this subject of a theology of education. He says:

I shall limit myself to purely natural education — that is, education defined in terms of natural and temporal happiness, as its ultimate end, and the natural virtues, as its proximate ends. I shall neglect religious education entirely, not because it is negligible — far from it, it is the least negligible part of education — but for two reasons which I wish to state: first, because it is beyond my competence to treat of such matters; and second, because it is beyond the province of strictly philosophical discussion to consider such matters, regardless of the personal competence of an individual who may combine in his person the gifts of both the philosopher and the theologian. One may combine the gifts, but the gifts are never the same, and should never be confused.

Dr. Adler, continuing the subject more sharply, defines the sphere of the theology of education as distinct from the philosophy of education:

The ends and means of religious education are supernaturally revealed and supernaturally instituted. The ends are known by the moral theologian, not the moral philosopher; the means belong to the sacramental office of the priest, not the secular office of the teacher. Hence, when we speak of a Catholic philosophy of education, we must, if we wish to avoid violating the basic Thomistic distinction between philosophy and theology, between the spheres of reason and faith, we must restrict ourselves to purely natural education, natural both as to ends and to means. There is a Catholic philosophy of education only in the same sense in which any other branch of philosophy can be Catholic; not in the peculiar status of any of its principles or conclusions, for these are all the work of reason, achieved by purely natural knowing, and as such they are logically independent of the articles of any faith. No, a philosophy is Catholic only in the order of efficient causality, not the order of formal causality, only in the historical and psychological order of its becoming, not in the epistemic order of its being. We know, as a matter of historical fact, that certain truths which reason is able to know were not known by the great ancient pagans, and were only discovered later by the great Christian theologians. This is our factual basis for supposing that the light of faith, which the great Christian thinkers possessed, functioned psychologically to direct and help reason accomplish a work of discovery with respect to matters which nevertheless fall entirely within its province. It follows, therefore, that once a Catholic mind, possessing the virtue of faith as well as the power of reason, is able to discover these basic rational truths, they can become the property of any mind, even if it lacks the gift of faith — for they are reason's property, and as such are proper to man's nature. Truths which pagans could not discover, can be taught to, and learned by groups, once Christians have discovered them. Philosophy can be called Catholic, then, only in the order of discovery, not in its logical structure, for as philosophy its ultimate principles are all rational and natural.

If you will turn to your catechism, the main topics of a theology of education will stand revealed: The nature, essence, and attributes of God, the Commandments of God, the precepts of the Church, grace, prayer, the evangelical counsels, the Sacraments, the virtues, sin, and the last things. These topics would necessarily include the nature of the human soul, the Christology and the Redemption, and faith and knowledge. What are the educational significance of these topics? What do they require in the way of man's ordering his own life? What is their relationship to the topics of a philosophy of education based exclusively on reason? Are there likely to be any conflicts in the relationship of the theology and philosophy of education? We hope to have these topics discussed in this JOURNAL during the present and coming years. Competent discussions of the problems are welcome. — E. A. F.

Lay Teachers and Religious Perfection

The need for a theology of education is brought home sharply in the author's introduction to Sister Bertrande Meyers' *The Education of Sisters*. We have heard interesting and animated discussion of the relation of the sacerdotal personality of the priest to the processes of teaching Christian doctrine and other aspects of a Catholic culture. Another type of problem is raised in the introduction to Sister Bertrande's book. She says:

Apparently the work of these religious teachers (consecrated to God, living under a common Rule in Community with the obligation arising from religious Vows which bind them to observance of the counsels of perfection) is identical with that of thousands of laywomen also engaged in teaching. The difference lies in this: to the Sister her religious life itself is her "profession," the term actually used to denote her separation from the secular world. The end of her whole life toward which she constantly tends is her religious perfection. Teaching fits into that pattern only inasmuch as it can, by its faithful and conscientious discharge, glorify God and sanctify her soul. To the laywoman, by contrast, teaching is not only a means of livelihood, but also the medium of her service and self-expression. It is, then, obvious that the goodness of a religious teacher and that of a lay teacher cannot be judged by the same criteria since their norms greatly differ.

We gather from this whole statement that the end of the whole life of the lay teacher is not religious perfection. This must be a misunderstanding. Should not the end of the whole life of every individual constantly tend to his religious perfection? Is not the duty placed on every person to save his soul, to attain to the fullness of the stature of Christ? To help all persons do this is the function of the universal Church by their participation, as members, in the Mystical Body of Christ. Every phase and aspect of the life of the individual, religious and lay, must be animated by the purposes "to glorify God and sanctify his soul."

Apparently, the difference between teaching by a religious Sister and by a laywoman is, to put it bluntly, that the main objective of the religious is her own sanctification, and in the case of the lay teacher, it is the instructing of the young as a means of livelihood and self-expression. All education is in the interest of children, whether the teacher is lay or religious or the mother in the home. Schools exist for children, not for teachers. The goodness of teaching depends upon its effects on the students. Many lay teachers feel that they are doing God's work in the school. They accept completely God's words, "As long as you did it for one of these, the least of My brethren, you did it for Me." And for the lay and religious teachers alike it is true that to those who do injustice to a child, "it were better for him to have a great millstone hung around his neck, and to be drowned in the depths of the sea."

Both Sisters and the "lay" teachers are lay persons in the usual distinction between sacerdotal and lay persons. The priests are sacerdotal persons; all others are lay persons. I am aware that as a by-product of the Liturgical Movement — or is it of its essence? — the conception of the priesthood of the laity is being revived from its Reformation sepulcher, and that all persons who have received baptism and confirmation with their marks on the soul are part of the priesthood — not however in its fullness — but this does not directly enter into our question. The distinction between the Sister and the lay-

woman, and the Brother and the layman, is that both having the same objective in life, the love, knowledge, and service of God, have taken different means to achieve it. The religious teacher accepts the security of a religious life (in free countries) and takes the vows of poverty, chastity, and obedience; the lay teacher lives in the "world" with its economic insecurity, and must order his life to God's will to save his soul, but does not take the vows. The determination to give one's life fully to religion is a courageous act, and superior to the drifting which is too characteristic of the rest of us. It has added responsibilities, and failure or neglect in the religious life is the more serious. A human being who is suited to teaching and who has taken vows should be a better teacher than the *same person* without vows, but that is no reason for denying to lay people teaching in Catholic or non-Catholic schools the rewards of the consecration of their lives to the education of children without formal vows. Nor should we fail to realize that in their service to children, they feel — as in fact many are — that they are glorifying God, and helping along their personal sanctification. There is no reason for the exclusion process — and God's service is done in many ways by diverse persons, lay and religious. There have been saints raised to its altars by the Church who were neither sacerdotal persons nor persons who had taken vows.

The effect of vows on teachers is a subject for the theology of education which we should like to see discussed by a theologian in THE CATHOLIC SCHOOL JOURNAL.

This subject has practical importance for Catholic education itself. If we are going to take care of the 2,000,000 Catholic children, *not* in Catholic schools, and if there is a decreasing number of vocations, in some of the teaching orders, then lay teachers are bound to be engaged in the Catholic schools in larger numbers. Our attitude toward them — not always constructive — will determine whether they will be available, and are willing to make their work a profession, if professional conditions exist. May we add, incidentally, it is a great field for developing the leaders of Catholic Action, who can participate intelligently and fully in the hierarchical apostolate.

"He who loses his life for My sake, will find it."

— E. A. F.

Father Stedman

It is a truly great publication achievement of Father Stedman and the Confraternity of the Precious Blood to have made so readily available, in a so convenient, so inexpensive, and so satisfactory a form the Sunday Missal. It helped much to add to the original edition of the Sunday Missal, the Latin text of the Ordinary of the Mass, and also the Dialog Mass. Now there is added in the same convenient and inexpensive form "My Daily Reading from the Four Gospels" and "My Daily Reading from the New Testament."

These books have been published and sold in the hundred thousands. This makes possible the low price. This makes possible the good paper and the fine printing both in red and black inks. To this is added in the missals a very ingenious but simple device to follow the Mass. It required imagination and courage and insight to undertake this work, and Father Stedman and his confreres have all three. — E. A. F.

The Foundation of the Church

Rev. Francis S. Betten, S.J.

IT MUST be brought home to the students that the Church did not originate like some human society by the resolution or proclamation of its members. The United States, for instance, was founded by the Declaration of Independence of some of the English colonies in America. They had a natural right to issue such a protestation. The Catholic Church was not established in this way by men. Its founder is nobody else but the Son of God Himself, who had come down from heaven to redeem mankind and to start the "Kingdom of God" for the perpetual continuation of His work.

His first step was the selection of 12 men who were to be the officials and rulers of this heavenly kingdom (Luke 6:12-16; Mark 3:13-14; Matt. 10:1-4). Before He made this important choice, our Lord spent a whole night in prayer. And in the morning when the expectant crowds of his numerous followers were waiting for Him, He Himself called singly by name those chosen ones whom He had been praying for during the long night. Let us mark well, it was not the crowds that chose them, but the Master. There was no election as when we choose the men whom we want to rule our cities or states. The Gospel (Mark 3:13) says expressly "He called unto Him whom he would Himself, and they came to Him." From this moment on they spent all their time in His immediate company, assimilating His doctrine more perfectly and being introduced into the way and manner in which He wished them to deal with men.

As long as our Lord was with them, there was no need of another visible head of this select circle of 12. But He provided for the time when He would be taken from them. We know the grand scene in northern Palestine, when He declared Peter the foundation stone of His Church, the one who was to have the Keys of the Kingdom of Heaven, the fullest power to bind and to loose (Matt. 16:13-20). It was clear to all concerned that this "Apostolic College" of 12 was the beginning of a permanent institution, which was to remain to the end of the world. For the time between the Lord's Ascension and Pentecost He commanded them not to disperse but to stay together in Jerusalem, there "to receive the power of the Holy Ghost." They evidently were looked upon by our Lord as the same body of men which He Himself had gathered and educated during three years and so they also looked upon themselves.

Moreover they knew that after their Master had left them, St. Peter was their visible head, and we see St. Peter act as such and give directions within the first days after our Lord's Ascension. It was

he who ordered the appointment of another Apostle to take the place of the traitor Judas. The little community of 120 souls in the "upper room" was an organized body, organized according to directions which it had not made itself but which it had received from its divine Founder. It was not yet the full-fledged Church of Christ, which it was destined to be. It still needed the abundance of the illuminating and invigorating fire of the Holy Ghost, by which, according to God's plan, it would become able and fit to expand unlimitedly and give supernatural life to untold thousands. This fire was the Pentecostal gift, sent not so much to individuals as to the Church as a whole, the body organized under the headship of the Apostles.

Non-Catholic textbooks of sacred and secular history (some of which are used in Catholic high schools also) want another origin of the Catholic Church. When our Lord was gone, there was a number of adherents, limited but steadily growing. These had no superiors, all being equal. But, by and by, some able personages among them came to be looked upon as leaders, and as things developed they were slowly recognized as heads of the crowd. By shrewdness they gradually made others believe that they possessed real superior power over the rest, and, so they maintained, arose the offices of bishops and priests in the Church.

The authors of this fiction, because it is no more than fiction, of course, say nothing of the foundation by Christ; nothing of the Apostles, prepared for leadership by the God-Man Himself; nothing of apostolic action, nothing of orders given and obeyed, nothing of the Holy Ghost. For the Lord Himself they never use the title "Christ," because they do not want Him to be more than any ordinary man, perhaps a little more

THY KINGDOM COME

Christ is King in the classroom. His subjects, the students, should remember this when tempted to cheat in examinations; to prompt in recitations; to compete rather than cooperate in studies; to shirk on class- or homework; to be disrespectful to the teacher, who, too, is "alter Christus." The good citizen of the Kingdom is not deceitful or selfish where the will of his Sovereign is concerned. He should pay attention to the instructor, however dull; should cooperate with fellow students, however irritating—even though he receives no credit for it in this world. In this way the Kingdom of Christ will reappear in another environment.—"Religious Bulletin," University of Notre Dame.

talented. Hence their preference for the name of "Jesus," by which He was known among the inhabitants or citizens of his native village. They avoid the term "Apostles," for which they substitute "disciples" or "adherents," because apostle means messenger, a person sent by someone else for a definite purpose. The leading personages among the Christians, so they want us to believe, were not sent by anyone but rose from the crowds. These "learned" men refused to admit that the Church is an organization devised in heaven and brought down upon the earth by the Son of God. According to them, it is but a society grown up from below, an entirely human institution, in no way different in origin from any other human society. Least of all do they mention St. Peter or his prerogatives. The papacy, like all the other offices of the Church, was "of the earth, earthly." If they recognize anyone as founder of the Church, it is St. Paul, not St. Paul as messenger of some higher power but as risen from below like many others who did not possess his talents and ability of leadership, and therefore did not succeed so brilliantly as he did.

The authors of these books do not look upon the Acts of the Apostles as a genuine historical source, let alone as inspired books, nor do they admit the Gospels as reliable authority. These sacred books do not exist for them. As hinted before, they resort to their own fertile imagination for the matter they offer their readers as historical truth. If some of these authors perhaps call themselves Catholics, they belong to the class of such as hold that one and the same statement may be true as a religious utterance but absolutely false historically—an idea which does not need the solemn condemnation it received from Pope Pius X to be recognized as going counter to the most elementary dictates of human reason.

The purpose of this article is to call attention to the most important fact that the foundation and constitution of the Catholic Church is by no means a merely human event, but is in the first place of divine origin, a work of Jesus Christ, the Son of the Most High. He admitted into His plan a human element, to which He promised His divine assistance without depriving it of the advantages and disadvantages of its human freedom. Hence mistakes have occurred in the administration of the divine Church, sometimes very deplorable ones. But if we view the Church and its history as a whole, it appears as a series of great deeds and successes which appear even before the eyes of the world, and much more admirable successes in the souls of men, which are appreciated by those only who have faith.

Practical Aids for the Teacher

Case Studies in Educational Problems

Individualizing Education

At the date of B's admission into high school, she was 15 years old. She had graduated the previous June from the elementary school and was reported as an excellent student in everything except arithmetic. With that one exception, her progress in the grammar school, according to case knowledge, had been normal. Upon entering the high school, her physical condition was excellent, although she was about three pounds overweight for her height. When a child, she had practically all of the children's diseases; namely, chicken pox, measles, whooping cough, and mumps.

In the interview with the principal which took place previous to B's admission, the girl had a look of dissatisfaction and discontent on her face. The mother explained that it was due to lonesomeness on the part of the girl, as she must leave her to board at the school, as it was necessary that she should return to the city in which her husband worked.

Very early in the school year a series of intelligence tests were administered and B ranked average. She would have ranked higher, as she scored perfect in many of the tests, but scored only one third of her arithmetic problems correctly and only 10 out of the 24 number series. This information coincided with the rating which the grade teacher had given her.

Her program for the freshman year called for English, algebra, Latin I, and ancient history.

After the first month of school, the reports of those not doing satisfactory work found B's among them. The report from the Mathematics teacher read as follows:

B's work in algebra is not satisfactory. At times, she appears to do very nicely and seems to have a thorough knowledge of the work being covered, but when some new difficult matter comes up, and she does not understand it immediately, she sits at the desk and pouts and does not listen to the explanation given. Her sustained application is very unsatisfactory.

The principal conferred with the girl and tried to make her see how detrimental to her schoolwork was this manner of acting. She understood that, she said, but was unable to overcome it. She seemed to be of a very proud nature and it peeved her when others could grasp the explanation so much quicker than she could. The interview did not prove successful as she seemed unwilling to give any response which offered promise of better work.

The Teachers' Patience

The opinions of the other instructors were asked regarding B to find out if this stubbornness was exhibited in other classes. The English teacher's report stated that B was

EDITOR'S NOTE. The sympathy, patience, and tact of teachers in dealing with this case of tantrums ended happily for a pupil who was sadly in need of sympathetic understanding. It required considerable patience and tact to discover that the pupil's behavior was a defense mechanism to prevent the humiliation of receiving help from younger pupils. Harshness, in this case, might have been disastrous to the pupil, mentally and spiritually. Reread the editorial on "Case Studies in Education" published in the November issue of *The Catholic School Journal*, page 306.

almost a perfect student in her classes. All written assignments were up to date and in perfect form. The report from the history instructor was similar to that of the English instructor. The Latin instructor, however, complained that at times B was very hard to deal with. When new units of work were presented, and she did not understand them immediately, she wanted to drop the subject and refused to listen to any further explanation and very often would begin to cry. It was useless for the teacher to try to clarify, as she would receive no attention. These spells of stubborn pouting would often last the entire period. However, when it was time for the preparation of the assignment, she would tackle the work and often ask for help.

Kindness Always First

The principal advised both the Latin and algebra teachers to demand all assigned work to be done, but to treat pupil B in a kindly manner, especially during those stubborn spells.

Her grades in English and history at the end of the semester were excellent; her Latin grade fair, and her grade in algebra was scarcely passing.

B's mother was notified regarding B's grade, but she was indifferent and said that B always tried very hard to get her lessons. She gave no reason for B's actions and seemed to evade the subject when it was mentioned. The teachers, therefore, had to do the best they could regarding the conduct of B. They received no information or cooperation from her mother, and the father never bothered about the girl. They were satisfied with the advice of the principal however, and were willing to abide by it.

Her work in all four subjects for the second semester was similar to that of the first. She had not corrected her conduct at the particular times mentioned above, but her conduct

at all other times was free from blame. Her final grades in both Latin and algebra were only fair, but they entitled her to credit.

Adjustment for Second Year

The following September, 1928, B returned to school and selected as her program of studies English II, geometry, Spanish I, and history II. She refused to try Latin II as Latin was the cause of too much sorrow to her the preceding year. She thought she would find Spanish much easier as it was a simpler language, since there were no declensions, etc. It appears that the declensions caused her quite a little bit of trouble the year before. She also enrolled in the music department and continued her piano work in which she was quite advanced.

At this time the Terman Test of Mental Ability was administered to the school and B's reactions were favorable with the exception of a low score in the arithmetic problems. However, she ranked as a good student.

The Cause Revealed

No complaints were received the first few weeks of B's second year in high school, but as soon as the work began to get more difficult, the geometry teacher stated in a report, that had not the principal requested that consideration be shown pupil B, she would advise that she drop mathematics as her patience was exhausted in trying to get her over those spells of stubbornness which were occurring as frequently as the previous year. In fact, they were occurring more frequently and seemed different and of a more severe nature. She seemed to experience great mental anguish at times. It was during one of those spells and one during which she cried bitterly that the teacher's kind and sympathetic influence seemed to take effect, for the girl without being asked, told the reason of her queer behavior, especially during the mathematics class. She stated that she had always been weak in arithmetic and, on one or two occasions, had been greatly humiliated on account of the fact that younger pupils in much lower grades than she was, were called to help her. Every time mathematical worries occurred she thought of those humiliations, and thought that probably the same thing would occur again, and it would be harder on her now as she was older. The only defense mechanism left was not to give any attention to the explanation of the teacher, and consequently there would be no use in calling in others, younger than she was, to give explanation.

The teacher received the girl's explanation sympathetically and told her not to worry, that she herself, and no one else would give instructions to the class. The girl seemed relieved and brightened up immediately. The teacher had now won the girl's confidence and she became lighthearted. She had been developing a shut-in personality.

Marvelous Improvement

Complaints regarding B's work were no longer received. On the contrary, the mathematics instructor reported that she was doing work above the average. The stubborn spells no longer appeared. She now listened with the greatest attention to the explanation of the teacher and was quicker to grasp than the majority of the members of the class.

Although the stubborn spells had disappeared, it was noticed that the girl appeared depressed at times. The teacher questioned her regarding this. At first, she hesitated, but having gained confidence in her teacher, it was revealed that her mother was the cause of a great deal of anxiety to her. She was married and divorced twice, and was now contemplating marriage for the third time. B's real father lived in Chicago, and according to B was an honest, respectable man, but her mother, she said, was not worthy of the name, and it was B's intention on completing the second year of high school to go to work, disregarding the nature of it, as long as it was honestly performed, and become independent of both father and mother.

A Brave Child

B finished the sophomore year with four units of credit and the following grades; English II, 97; history II, 90; Spanish I, 92; and geometry 90. She was now in perfect condition to continue her high school work as adjustment had taken place and she was encouraged to do so, but was determined to put into action her plan of going to work and she did so; immediately after the close of school, June, 1928, she became an usherette in a large theater. The writer has kept in touch with B and the last report stated that she was keeping house for her father who

lived in Detroit, Mich., and she was very happy, but her health was not the best.

Conclusion

B's case of nonadjustment is more common than we realize. How often do we find traits of character displayed in the classroom similar to those displayed by B, but we take it for granted that they are inherited and we let the matter stand.

We are not entirely satisfied with B's adjustment, but at least, we have learned that through tact in handling similar cases we can often prevent serious mental conflicts, and, on the other hand, we see from this, how much harm is often done in the classroom by untactful teachers, who try to make their pupils do satisfactory work by humiliating them.

Obviously, B had resented having work done by pupils younger than herself, and her reaction was a defense mechanism. Had the principal and teachers inflicted punishment on B for this manner of acting, in all probability, she would still retain her pouty and stubborn disposition, and would not have completed even two years of high school. It was unfortunate enough that she was a victim to poor home conditions without being misunderstood in other matters.

The kind and sympathetic handling by the teacher was instrumental in removing B's feeling of inferiority, as well as removing an aversion for school which was gradually growing, previous to the teacher's discovery of the real cause of the girl's misbehavior. On the contrary, according to follow-up information, it was the intention of B to continue her education if the opportunity ever presented itself.

Christmas Customs in Mexico

Dorothea Magdalene Fox

Mexico, a land of the Aztec god of the sun and air—a country of ochre yellows and clay tans—celebrates a warm Christmas. To the people of this country holidays have a deep religious significance. Christmas is celebrated in a spirit combining reverence and festivity.

Early Preparations

The Mexicans begin their Christmas celebrations on the night of the sixteenth of December and continue their ceremonies and festivities to January 6, the Epiphany. Long before the holiday season the people in the villages and towns make little craft objects. Sitting before their sun-baked mud shelters young children and wrinkled grandparents do their work—modeling clay, adding dyes with care, cutting and pasting papers, and whittling little wooden figures.

The children weave baskets of reeds and willows, and when they have finished their toys and have gathered a large supply of their treasures, whole families journey to the big city, usually to Mexico City—called just

Mexico by the Mexicans—hoping to sell their wares. Sometimes these craft families take to the roads on tiny overloaded burros, sometimes in rickety carts, but if poor, the people walk with their wares strapped to their backs, their loads held by strong, wide headbands.

The colorful market stalls, called *puestos* are erected along the *Alameda*, the beautiful central park of Mexico City. In two parallel rows stand the frame stalls with canvas roofs and cloth walls. The Indians put poles into the ground, and decorate the three side walls with Indian blankets. From the middle of December until after New Year's Day throngs of people are attracted to the displays. Along the ground and on the pavements one sees colorful arrays of miniature animals that are banks for children's pennies, while fragrant spruce and luxurious Spanish moss hang along the stalls.

At the Market

Poor people and rich people mingle in happy holiday mood, to buy. Everywhere the



— Photo by Penfold

This little girl is helping her mother sell vegetables at the market. Later they will go to other stands to buy, paying cash or trading. The girl is wearing her diadem in honor of the big feast.

street vendors shout their wares. Laughing puppets, reed baskets, and porcelain figures dangle from thin wires that hang in front of the *puestos*. Rows and rows of blue glassware and adobe pottery may be seen before the booths. Here and there are whole stalls of dolls—rag, wooden, clay, and wax dolls. Here are vendors selling pink lemonade to thirsty children as strolling musicians sing lilting Mexican songs. Here are women sitting on the curb baking tortillas or roasting potatoes over fires in charcoal braseros. Fruit stands with limes, lemons, oranges, mangoes, figs, dates, bananas, and other Mexican fruits have been arranged with care. Everywhere there is commotion, laughter, and color. One sees mammoth baskets, silent Indians squatting beside stalls, Indian women carrying babies on their backs.

The Mexicans, who have bought articles in the markets, return to their homes to begin preparation for their traditional observation of *Las Posadas*, which takes place on the nine days from December 16, through the 24. In some of the villages children will bring out paper bags which they have saved. They put sand in the bags and place candles in the sand. These homemade lanterns are placed in rows along the flat rooftops, and in the night one may see a chain of them twinkling along the roofs.

Las Posadas

The title, *Las Posadas*, is derived from the word *posada*, meaning an inn or lodging house; it is a dramatization of the journey which Mary and Joseph made from Nazareth to Bethlehem. In parts of Spain a similar custom has existed. The ceremony may be a community observance or a family affair. Nine families may combine their resources and meet at a different house, one of the nine

homes each night, the grandest occasion being the ninth, Christmas Eve, which is celebrated in the largest home or the house of some high official. Through the streets the procession, carrying lighted candles and singing hymns, passes from house to house, until it reaches the final home where the paraders are admitted.

The Christmas *Posada* ceremonies begin as two children, carrying a small platform that holds the images of Joseph and Mary, lead the procession. All the persons carry lighted tapers that shine in the faces of the people as they sing the Litany of the Blessed Virgin. Approaching the first home which represents the first *posada* in the journey, the pilgrims ask for lodging. They are refused, so the travelers proceed to the next place.

In each home is a *Nacimiento*, a miniature manger of the Holy Land, surrounded by spiny branches and hanging moss, which the host and hostess have placed on an altar. This nativity scene is charming with its tiny huts, trees, sheep, shepherds, and the round hills of Bethlehem on which stands the humble stable containing the tiny figures of the Holy Family, the Three Kings, and the angels. At the beginning of the ceremony the cradle is empty.

If the *Posada* ceremonies are observed in one Mexican-Spanish home, the family makes great preparations according to its income. As the days of the Christmas celebration approach, the house is decorated with festoons of evergreen branches from the Montezuma pines. All about the house and patios can be seen the soft-colored lights of the hanging lanterns. Sprays of moss, white lilies, and branches of the flaming poinsettia plant decorate the walls of the rooms. This crimson flower is liked by all Mexicans, for it is called the "Christmas plant" or flame leaf because it breaks forth into color to decorate the hillsides of the country. It is also called *La Flor de Noche Buena*, (the flower of Christmas Eve or the good night). Growing from six to ten feet in height, it is a sun-loving plant which needs sunshine and warm air, so that the brilliant bracts will form around the small, yellow flowers. Truly, it is a beautiful creation of the work of the Master Painter, God. In North America the plant has received its name from that of Robert Poinsett, American Minister to Mexico (1825-1829), who first introduced it into our own country.

A Christmas Novena

On the night of December 16, the Mexican family of wealth informally gathers to observe the religious ceremony. Sometimes hot drinks, nuts, and biscuits are served to the guests. Then the head of the family, usually the father, begins the ceremony by reciting the Rosary, the members of the household joining in the responses. When the Rosary is finished each person is given a little candle to be lighted.

Then the members of the family and their guests are divided into two groups; the cruel innkeepers and the Holy Travelers. Sometimes a child, representing the guardian angel, leads

the procession carrying gleaming candles, singing and chanting the response, *ora pro nobis*. Two or three persons remaining in the living room sing while the other persons representing the innkeepers refuse to give shelter to Mary and to Joseph. Down the corridors and up the stairs to the second floor the procession moves as it sings and chants its veneration of the Blessed Virgin.

If the weather permits, the pilgrims go out into the lantern-lighted patio and ask to be allowed to go indoors for shelter as they rap on the locked doors of the house. A dialogue and song in Mexican-Spanish words is enacted between the pilgrims and the innkeepers, for the persons within the house sing back at the

"this world," is the final answer by the innkeeper.

The pilgrims pass into the opened doors singing songs of joy. The family gather again to sing the *Ave Marias* and songs of welcome before the *Nacimiento*, while the pilgrims kneel to pray. Each night at the end of this ceremony there are different prayers such as this:

"Oh! God, thou didst not refuse to give shelter to others. Save us! Grant that we may be worthy in thy sight when thou callest us. Amen."

When the prayers have ended, the religious part of the *Posadas* is over. But it is on this ninth night, Christmas Eve, *La Noche Buena*,



Piñatas Hanging in the Market Place. Courtesy, Pan-American Union

Holy Pilgrims and refuse to open their doors until the last verse is sung.

The group outside again plead for admittance by knocking. Then the innkeeper responds in this manner:

"Who is knocking at my door? Go away, it is too late at night to be up."

"We are travelers, tired and worn," answer the pilgrims. "We need shelter for the night."

"Go away," answers the innkeeper. "This is no inn. You may be thieves." And the pilgrims are again threatened with beatings unless they move on.

"But the night is cold. We have come so far," is the pleading answer from Joseph.

"Who are you, pray tell me?" bluntly asks the innkeeper.

"I am Joseph of Nazareth. With me is Mary, my wife, who can go no farther. She will be the mother of a child, the Son of God."

"Then enter this house. May God find a welcome in heaven for my soul when I leave

that Mexicans celebrate the final vigil, the Birth of Christ, *el Nacimiento*. The ceremony begins again with the recitation of the Rosary and the procession ends shortly before midnight. Little children dressed as shepherds stand in silence at each side of the unlighted altar while the head of the family says prayers. Nine *Ave Marias* and short verses are sung. Then the host and hostess or two guests who are carrying the figure of the Christ Child on a pillow, pass between the shepherds to place the Baby into the empty moss-lined crib. By this symbolic act the two guests become godmother and godfather while the family kneel and intone the Litany. At midnight candles surrounding the Christmas crib are lighted while the Infant Jesus is rocked and lulled to sleep with the singing of the cradle song, *El Rorro* (The Babe in Arms). Other songs are sung; everyone joins in the final, "Alleluia, Blessed is he that cometh. Hosanna, Alleluia." Then the birth of Christ is announced with a sparkling display of fire-



Courtesy, Pan-American Union

Mexican Toys and Ornaments Made of Gourds, Clay, and Rushes.

works, the pealing of bells, and the blowing of whistles and horns.

The Shepherds Come

In the rural districts of Mexico, there are marked preparations for this ninth night. Sometimes the *Pastores*, medieval rural dramatizations announcing the sacred birth, are presented by the people of the town to rekindle the spirit of the Biblical scenes. Each year the different parts are taken by the same persons, then their successors are taught the parts, although a great many of the people already know the words because they have seen the Christmas play each year. Children like this play because the *Pastores* is named after the shepherds.

In slow marching rhythm, the shepherds, carrying staffs, come into the room, singing a song that tells of their work. Over their backs are silken knapsacks sewed with lace and embroidery. As the *Pastores* continues, an angel silently appears from a box that has been lowered from the darkened ceiling. In a clear young voice she tells of the Christ Child as she points to the beckoning star. Then the shepherds start their return journey to Bethlehem, singing songs as they march around the room.

Suddenly there is a clattering commotion as a red light glows in the far corner of the room. An ugly devil bounces onto the floor. Dressed in a red costume and a horrible mask he jumps among the shepherds, trying to frighten them. After this fun and excitement the devil is finally chased by a good archangel, who pursues the evil one with his wooden sword. The archangel catches the devil and plants his foot upon the tempter's neck while he sings the song of victory over evil forces of the world. The *Pastores* is brought to a close by passing around a tiny cradle which holds the figurine of the Christ Child. As this object is passed through the audience the fervent Mexicans kiss it as they murmur a prayer and give a small offering.

Another observance that is often carried out is the marching chorus of boys. Down the village streets young boys walk singing in chorus with their maestro. In the flickering light that comes from many poles with lighted

stars, crescents, and candles, the boys carry their flames and their staffs of tinkling bells that announce their approach. Then the marching chorus enters the church where it sings and chants all night long as the people come and go.

Midnight Mass and Supper

But with the appearance of the fireworks and the pealing of the bells, all festivities break up, while the devout Catholic worshippers throng into the churches and cathedrals for the midnight Mass, the famous *Misa de Gallo*, or the Mass of the Cock. After the services people go to the different houses, where they have supper served by the ninth host and hostess. Some families meet in their own homes to have an elaborate meal. Lamb and wine are eaten by the poorer folk while roasted young pig is served at the tables of the well to do. Roasted or boiled turkey, served with tortillas and fried peppers, is also a popular dish on the Christmas menus. A thick, brown, peppery sauce which includes chopped and shredded seasonings, sometimes 19 different flavors, is made to pour over the turkey. Venison is also cooked and prepared with a sauce of different flavors. Other families prefer fish dinners, for red snapper or *pampano* is in great demand in Mexican cities during the holidays. Covered with a thick sauce of tomatoes, chopped chilies, juicy onions, capers, cloves, mushrooms, parsley, cinnamon bark, and other flavors the fish becomes a delicacy served at the Christmas table.

There are many other dishes prepared for this happy occasion, one being *La Ensalada de la Noche Buena*, a mixture of fruits and vegetables that has been decorated with colored candies. Oranges, lemons, beets, peanuts, and sugar are added. When prepared, this salad is served with lettuce and a dressing similar to mayonnaise. Another traditional dish is *Buñuelos*, composed of thin pancakes served with brown-sugar sauce for the Christmas Eve feast.

Both chocolate and coffee are served at the Mexican meals, especially chocolate, for it is a favorite drink of the people of Mexico. This thick syrup is ready to drink after it is beaten

with wooden sticks at the end of which are round disks. The beater, called a *molinillo*, is operated by rolling it between the palms of the hand as it beats the chocolate into foam.

Coffee is also a syrupy substance, for it is made as a strong extract, to which boiled milk is added. The poorer people often eat tortillas and tamales, cheeses and guava paste, but following the meal, merry groups gather to dance to the gay strains of music while the children enjoy their most popular Christmas custom, peculiarly Mexican—that of breaking the *Piñata*. In Spain during the carnival season, a large jar was used with much hilarity, but not at Christmas, as it is used today in Mexico. Some people seem to think that the *piñata* custom is an inheritance from the Aztecs for they liked flying objects and suspended them from trees and poles during their festivals.

Breaking the Piñata

The earthen jar is decorated with fantastic pictures and is sometimes suspended from the branch of a tree. It is broken on each of the nine nights after the religious observances of the *Posadas*; so every serious ceremony is followed by one of merrymaking. This jar may be the shape of a dummy or a clown made of paper. Sometimes the *piñata* may look like a large orange or lemon, or the fat mischievous face of a doll, or the dangling figure of a dancer or a fairy, or it may resemble a bird or an animal.

Piñatas are made and sold by the natives, the prices varying according to the silver trimming, tinsel, flowers, and colored streamers. But the base work is the earthen pot which is disguised by the decorations that also hide the sweets and toys for the children. Peanuts, filberts, sugar cane, and candies, made of ground pumpkin seed and fine sugar, oranges, and other kinds of native fruits, and little cakes sprinkled with spices and sugar may be found inside the huge jar. Attached to the head of the *Piñata* is a long cord which enables the owner to suspend the jar from the ceiling or a tree in the patio. Then the young people group themselves around the hanging *piñata*, and with joined hands circle it as they sing carols. Finally, one person is placed in the center of the ring, is given a long stick, and is turned around three times. He is advised to strike carefully and with much force (*mucho fuerza*), but after this confused turning, the strokes seem to go in the wrong direction. The actor is given two more chances to redeem himself. Others are blindfolded until the task of breaking the *piñata* proves to be an hilarious one, for some mischief-maker will suddenly pull up the jar by means of an unseen cord.

Finally, the jar is struck with a crash. It falls to the floor with a thud pouring out candy, fruit, and nuts. There is a scramble for all the presents, and each child puts his findings into a basket. To the boy or girl who breaks the *piñata* goes a special gift for his ability in aiming so well. Then trays of cakes and pitchers of pink pomegranate "lemonade" containing also orange, lime, or pineapple juice with a dash of cinnamon are brought to

the guests. Following this, there may be music, singing, and social dancing.

Christmas Day, the *Pascua de la Navidad*, is spent quietly with families and friends. Some groups may have another fish dinner while others may enjoy an elaborate meal of turkey.

Lighting the Way

In some of the smaller villages, children make *luminarios* out of uniform sticks 1 foot long. Then the wood is stacked in piles along the front of the houses, ready to burn on Christmas. As the night approaches the fires are started and all over the little Mexican village the *luminarios* brightly burn, casting their flames, row on row, through the streets of the town and up on the hillsides lighting the way of the Christ Child who is on his way to the earth.

At 12 o'clock, midnight on New Years Eve, *El Día del Año Nuevo*, the Mexicans have a New Year's celebration. Following this ceremony refreshments are passed after the midnight activities. It is on January 6, the Epiphany, that the children and adults receive their gifts for they are supposed to be brought by the *Tres Reyes* (Three Kings, Wise Men, or Magi); hence this date is a joyous day for children, but among the adults this custom of giving presents is not generally observed in Mexico.

The days preceding the Epiphany, boys and girls write letters to the Christ Child, telling Him about the gifts they would like to have, and place their little shoes at the foot of their beds, or on the high balconies. On the Eve of Epiphany, the Three Wise Magi, on their journey to the Holy City to see the Christ Child, come to fill the empty shoes of the children.

Bibliography

Books about Christmas

The Book of Festivals, Dorothy G. Spicer, pp. 232-234.

Christmas Around the World, pp. 253-255.

Christmas, an American annual, 1938, pp. 29-30.

Christmas, a collection of lore, John N. Then, pp. 55-56.

1001 Christmas Facts and Fancies, A. C. Hottes, pp. 253-254.

Let's Celebrate Christmas, H. J. Gardner, pp. 36-37.

Oral Spanish, W. A. Johnson, pp. 39-49.

Travel Books

Terry's Guide to Mexico, p. 244.

Toors's Motorist Guide to Mexico, p. 262.

Tend's Mexico; a New Spain With Old Friends, pp. 53-59.

South American Cook Book, including Central America, Mexico, and the West Indies, Cora, Rose, Bob Brown, pp. 305-306.

Christmas In Mexico, José Tercero, in the *Pan American Bulletin*, No. 12, pp. 1232-1236, is the best and the most complete and the most authentic. Especially good for explanation of the Posada procession and the singing that accompanies the verses.

3. In the United States Senate there are (5 members from each state, 2 members from each state, one from each state).

4. Members of the United States Senate are (elected by popular vote, chosen by the state legislature, appointed by the president).

5. Congress exercises (executive, legislative, judicial powers) primarily.

Matching Test

Place before each definition the number of the item which it defines:

- () 1. A legislature consisting of two separate houses.
- () 2. A member chosen to direct the affairs of a political party during a session of Congress.
- () 3. Number of members necessary to transact business in Senate or House.
- () 4. Tax levied upon imports.
- () 5. An itemized estimate of receipts and expenditures for a period of time.
- () 6. A tax levied upon goods manufactured or produced within the country.
- () 7. Member oldest in point of service.
- () 8. Process of delaying passage of a bill by employing tricks of parliamentary procedure.
- () 9. A provision attached to an important bill and carried through with it.
- () 10. Bringing officials to trial for misconduct in office.

1. quorum	7. tariff duties
2. budget	8. floor leader
3. "bill rider"	9. ranking members
4. bicameral	10. filibustering
5. impeachment	11. tenure
6. excise	12. franking privilege

Characteristics of Congress

Identify each of the characteristics of Congress in the following manner.

Place "S" before each characteristic which refers to the Senate.

Place "H" before each characteristic which refers to the House.

Place "S & H" before each characteristic which refers to both houses.

- 1. Exercise legislative powers.
- 2. Members elected for a term of two years.
- 3. Must approve appointments made by the President.
- 4. The "Upper House."
- 5. The "Lower House."
- 6. To provide for coinage of money.
- 7. Members must be at least 25 years old.
- 8. To ratify or reject all treaties made with foreign countries.
- 9. Has power to try impeachment cases.
- 10. Has power to bring charges of impeachment against federal officers.

Executive Department of the Federal Government

1. The President exercises (legislative, judicial, executive) powers.

2. The President is elected for a term of (2 years, 4 years, 6 years, life).

3. The President is elected directly (by popular vote, by the state legislatures, by electors in the states, by Congress).

A Quiz on National Government

Sister M. Noreen, O.S.F.

Kinds of Government

Identify the Following:

1. A government under absolute control of a king.
2. The right to vote.
3. Persons who do not believe in any form and organization of government.
4. A government in which all the laws are made and carried out by persons chosen from and by the people.
5. The agency or organization through which a state's purposes are formulated and executed.
6. A system of government in which the rights of the people are preserved through some sort of written document.
7. A system of government in which a small number of people belonging to a certain class exercise political control.
8. A system of government with powers divided between a central government and a government of different states.
9. An organized body of people living together in a certain territory and having powers to make and enforce laws.
10. A government in which one man has been given or has seized absolute power.

General Structure of the Federal Government

1. What is the fundamental basis of our national government?
2. Our national government is of what type?
3. In what year did the Constitution go into effect?

Legislative Department of the Federal Government

Underline the correct answer in each:

1. Each Congress is made up of (2, 3, 4, 5) sessions.
2. Congress meets for regular sessions (every 4 years, every 2 years, annually, twice each year, monthly).

4. In case there is a lack of majority among the electors in electing a President, he is elected (by the Senate, House of Representatives, popular vote).

5. Members of the cabinet are appointed (by the President, with the consent of the Senate, elected by popular vote, elected by the electors in the states, by the state legislature).

Completion Test

Fill in the blanks with the correct answers.

1. The annual salary of the President of the United States is

2. The Vice-President receives a salary of

3. The Presidential electors cast their ballots on the

4. The President assumes his office on

5. The President may be removed from office before his time has expired by

6. Three constitutional qualifications for the president are,, and

7. Two judicial powers given to the President by the constitution are, and

8. Two checks which the other departments have upon the President's powers are and

9. Two general duties of each cabinet officer are, and

10. Two legislative powers of the President are, and

Judicial Department of the Federal Government

Matching Test

Place before each definition the number of the item which it defines.

- () 1. Judge-made "laws."
- () 2. The person who brings charges in a case.
- () 3. Jurisdiction where the suit begins in that court.
- () 4. The officer of a district federal court who represents the Government when suits are brought.
- () 5. The officer of the district federal court who makes arrests and serves papers.
- () 6. The federal court which settles such questions as the valuation of imported merchandise.
- () 7. A law made by a legislative body.
- () 8. Jurisdiction where the suit is appealed from a lower court.
- () 9. A kind of case which involves the breaking of some law.
- () 10. The person against whom the charges in a case are brought.

1. U. S. Supreme Court	7. Defendant
2. Appellate	8. Common Law
3. Statutory	9. District Attorney
4. Criminal	10. Marshall
5. Original	11. Customs
6. Plaintiff	12. State Court

Selection Test

Underline the correct answer in each:

1. The highest court in the regular federal court system is the (Court of Claims, District

Court, Supreme Court, Circuit Court of Appeals).

2. The constitutional qualifications for the judges of the federal courts are as follows (35 years of age, no special qualification, native born citizens, 45 years of age).

3. Cases may be appealed from a court to another which is (higher, lower).

4. The lowest court in the federal court system is the (Supreme Court, the Court of Claims, the Circuit Court of Appeals, the District Court).

5. The appointment of these judges (must be, need not be) confirmed by the Senate.

Matching Test

In the blank preceding each of the following phrases write the correct term, which you will select from this group:

Supreme Court	prohibit
State	Supreme Court
Chief Justice	Chas. E. Hughes
Repeal	ratification
national laws	Supreme Court
Supreme Court	An amendment
treason	voting

1. are interpreted by the judicial department.

2. is the greatest law-interpreting body in the United States.

3. is Chief Justice of the United States.

4. decides disputes between a citizen of the United States and a citizen of a foreign country.

5. meets each year in October and continues in session until the following June.

6. presides over the Senate when it convenes as a court for the impeachment of the President.

7. is a betrayal of one's country.

8. cannot make a law in conflict with the United States Constitution.

9. is a step necessary in order that an amendment may be added to the Constitution.

10. is the act of doing away with certain laws.

11. may be repealed.

12. is to forbid by law or authority.

Political Parties

True-false Test

If the statement is true write *True* after it; if it is not true write *False* after it.

1. The Constitution provides for political parties.

2. Voting is as much a duty as a privilege for all citizens.

3. The Australian ballot is a means of secret voting.

4. The Australian method of voting prevents people from voting if they cannot read nor write.

5. It is usually the fault of the people if dishonest men control our public affairs.

6. A voter is under oath to support all the candidates of his party.

7. Voters are required to register so that no person may vote more than once.

8. Candidates for office are required to file a statement of their election expense.

9. The right to vote cannot be taken away from a citizen.

10. A voter is a person qualified to exercise the right of suffrage.

Selection Exercise A

Choose the word or phrase that will make each statement true, draw a line under it, and write the number that precedes it in the blank.

1. A group of citizens who want their ideas used in managing the government, is called a (1. political party, 2. Civil Service Commission, 3. lodge, 4. club).

2. The division of a state into queer shapes in order to give advantage to some political party is called (1. lobbying, 2. logrolling, 3. gerrymandering).

3. (1. Caucus, 2. Political Convention,

3. Party Spoils) is a system by which men are appointed to office because they are friends of the successful candidate, rather than because of ability.

4. The Australian ballot promotes (1. bribery, 2. independence, 3. dependence) in voting.

Selection Exercise B

In the blanks preceding each of the following phrases write the correct term, which you have selected from the group.

recall candidate majority

elector initiative referendum

majority leader franchise plurality

1. more than one half of all the votes cast.

2. the leader chosen by the members of the party having the majority.

3. excess of votes over those of any other candidate.

4. a citizen who is running for office.

5. a privilege and a duty.

6. a privilege of the people of the state giving them power to make laws.

7. Preceding by which an official may be removed from office before the expiration of his term.

Support of the Government—Taxes

Completion Exercise

1. Money for the purpose of carrying on government is raised by

2. A is a sum of money assessed on persons or property for the support of the government.

3. The tax on real estate is a tax.

4. The income tax is a tax of the federal or state government.

5. The federal tax on cigarettes is an tax.

6. A is a tax of so much per person usually on every male citizen over a certain age.

7. A is a tax on movable property.

8. Three forms of direct taxes are,, and

9. Three of the public services usually supported by taxes are,, and systems.

10. Anything that is owned is

Citizenship

In the list of items below, place:

(I) Before each item which is a requirement

for citizenship or which in itself acts as a qualification for naturalization.

(II) Before each item which in itself is a disqualification for citizenship or naturalization.

(III) Before each item which is neither a qualification nor a disqualification.

- () 1. Completion of naturalization process.
- () 2. Membership in the brown race.
- () 3. Birth in the United States.
- () 4. Marriage of a woman to a foreigner.
- () 5. Continued residence in a foreign country.
- () 6. Membership in the black race.
- () 7. Being born of American parents who are living temporarily in England.
- () 8. Having a worth of \$10,000.
- () 9. Ability to speak the English language.
- () 10. Membership in the Yellow race.
- () 11. Taking an oath of allegiance to another country.
- () 12. Living in a territory annexed to the United States.
- () 13. Born of Chinese parents who are living in the United States but who are not citizens of the United States.
- () 14. An honorable discharge from the service in the army of a foreign country.

Immigration

In the list of items below, place:

(I) Before each item which will act as one of the requirements for immigrant admission to the United States.

(II) Before each item which will act as a disqualification for immigrant admission to the United States.

(III) Before each item which will act as neither a qualification nor disqualification for immigrant admission to the United States.

- () 1. Membership in anarchist organization.
- () 2. Alien returning from visit to native country.
- () 3. Mental defectiveness.
- () 4. Japanese.
- () 5. Physical defects affecting ability to work.
- () 6. Chinese who wish to study in an American University.
- () 7. Previous criminal record.
- () 8. Ability to write or speak English.
- () 9. Birth in a South American Country.
- () 10. Polygamist.
- () 11. Dangerous contagious disease.
- () 12. Unmarried child under 21 years of age whose parents are naturalized citizens of the United States and who live here.

ANSWERS TO THE QUIZ

Kinds of Government

1. Absolute Monarchy.	6. Constitutional.
2. Suffrage.	7. Aristocracy.
3. Anarchists.	8. Federal.
4. Republic.	9. The State.
5. Government.	10. Dictatorship.

General Structure of the Federal Government

1. Constitution of the United States.	6. Legislative.
2. Federal republic.	7. Judicial.
3. 1788.	8. National.
4. First ten amendments.	5. Executive.



Sister M. Jean, O.P.

A Bambino for the Blackboard

Cut figure from construction paper or light Bristol Board, and tint making the wrappings pastel colored. Star and halo are of two kinds of gold metallic paper, or two shades of yellow cellophane. This is effective on a background of dark blue construction paper with tiny stars scattered on it, or it can be used just as it is on the blackboard.

Completion Test

1. Confederation. 4. Delegated.
 2. Compromise. 5. Concurrent.
 3. Constitution. 6. Implied powers.

Legislative Department of the Federal Government

1 — 2; 2 — Annually; 3 — Two members from each state; 4 — Elected by popular vote; 5 — Legislative.

Matching Test

1. 4	2. 8	3. 1	4. 7	5. 2	6. 6
7. 9	8. 10	9. 3	10. 5		

Characteristics of Congress

1. (S & H); 2. (H); 3. (S); 4. (S); 5. (H);
 6. (S & H); 7. (H); 8. (S); 9. (S); 10. (H).

Executive Department of the Federal Government

1. Executive.
 2. Four years.
 3. By electors in the states.
 4. House of Representatives.
 5. By the President with consent of the Senate.

Completion Test

1. \$75,000.
 2. \$15,000.
 3. First Wednesday of January.
 4. January 20.
 5. Impeachment and conviction.
 6. Native born citizen — 35 years of age — 14 years of residence in the United States.
 7. Grant reprieves and pardons — appoint federal judges.
 8. Senate's power to confirm appointments — Senate's power to ratify treaties.
 9. Advise the President — act as head of a certain department.
 10. Vetoes bills — Calls special sessions of Congress.

Judicial Department of the Federal Government**Matching Test**

1. 8	2. 6	3. 5	4. 9	5. 10
6. 11	7. 3	8. 2	9. 4	10. 7

Selection Test

1. Supreme Court.
 2. No special qualification.

3. Higher.

4. District Court.
 5. Must be.

Matching Test

1. National laws.
 2. Supreme Court.
 3. Chas. E. Hughes.
 4. Supreme Court.
 5. Supreme Court.
 6. Chief Justice.
 7. Treason.
 8. State.
 9. Ratification.
 10. Repeal.
 11. An amendment.
 12. Prohibit.

Political Parties**True-False Test**

1. False.
 2. True.
 3. True.
 4. False.
 5. True.
 6. False.
 7. False.
 8. True.
 9. False.
 10. True.

Selection Exercise — A

1. Political party.
 2. Gerrymandering.
 3. Party spoils.
 4. Independence.

Selection Exercise — B

1. Majority.
 2. Majority leader.
 3. Plurality.
 4. Candidate.
 5. Franchise.
 6. Initiative.
 7. Recall.

Support of the Government — Taxes**Completion Exercise**

1. Taxation.
 2. Tax.
 3. Direct tax.
 4. Direct.
 5. Excise tax or indirect tax.
 6. Poll tax.
 7. Personal tax.
 8. Poll, income, and property tax.
 9. Fire department, police department, and street-cleaning department.
 10. Property.

Citizenship

1. I	2. II	3. I	4. III	5. II
6. III	7. I	8. III	9. III	10. II
11. II	12. I	13. I	14. I	

Immigration

1. II	2. I	3. II	4. II	5. II	6. II
7. II	8. III	9. I	10. II	11. II	12. I

mold a prism whose bases are rhombuses and find its total area and volume.

"Tabulate and compare the findings for the two models."

Each student was eager to test his new ability. The wants of the pupils had been provided for and there was little need to give any individual any particular instruction while he was at work. The desire for efficiency held each to his task.

The following results were obtained by one of the students which he tabulated as below:

Prism With Square Bases

Side of base.....	6 cm.
Area of a base.....	36 sq. cm.
Area of both bases.....	72 sq. cm.
Altitude of prism.....	10 cm.
Lateral area.....	240 sq. cm.
Total area.....	312 sq. cm.
Volume	360 cc.

Prism With Rhomboid Bases

Side of base.....	6 cm.
Longer diagonal.....	10.2 cm.
Shorter diagonal.....	6.5 cm.
Area of a base.....	33.15 sq. cm.
Area of both bases.....	66.3 sq. cm.
Altitude	10 cm.
Lateral area.....	240 sq. cm.
Total area.....	306.3 sq. cm.
Volume	331.5 cc.

The total area of the square-base prism was found to be 5.7 sq. cm. more than that of the rhomboid-base prism and the volume 28.5 cc. more.

Similar results were obtained by the other pupils, who were, for the most part, surprised to discover that the amount of surface and volume had changed although the quantity of clay remained the same.

Attention had been called to such differences, but little impression was made until this demonstration took place. It was then that their complacency of thought was disturbed. This was a most desirable effect for it tended to bring about a certain distrust of things apparent but not proved.

The discussion which followed the experiment offered many suggestions for further study of the surfaces and volumes of solids.

The attention of each pupil was held to his task and all were kept at nearly the same level of achievement. The slower pupils were compensated for their efforts in the realization that they had effected a success comparable to that of the more gifted ones.

This was a stimulus which incited them to greater endeavor, for efficiency is one of the strongest impulses of children and no activity affords a child keener interest than that which gives him conscious skill.

WORK FOR DEMOCRACY

What should a real democrat give to his country? That is contained in a little four-letter word — work. France fell because the democrats of France lost their ability to work, while the totalitarian nations were working their heads off to destroy the democracies. Every person has his job and he is aiding democracy if he really works at it. — Rev. Daniel A. Lord, S.J.

Geometric Demonstration

Sister Mary Gerard, O.P.

In the field of mathematics there are employed teachers, conscious of the truth that better methods of instruction are both possible and advisable, seeking those devices and plans which were instrumental in bringing to others an improvement in their work.

A plan of procedure is submitted for their consideration which was found helpful in teaching measurements in geometry to high school students. The frequency of its use depends on the competency levels of the students. If the individual differences are great, its frequent use is advocated.

The aim of the plan is to give to the pupils an opportunity for the application of knowledge. It is not based on any one method of instruction, but takes from the several those ideas most promotive to its accomplishment.

Those who received this type of instruction were a group of students who were studying

measurements in geometry. When they assembled for recitation they were directed to bring to class the next day molding clay, protractors, and metric rulers.

At their next meeting they were presented with duplicated instructions for their procedure. These read as follows:

Given: A quantity of molding clay, protractor, and ruler.

Required: To mold and find the total area and volume of a prism whose bases are squares.

At this point the preparation of the students was ascertained by their answers to questions of these kinds: What is a prism? How do you find its area? What is the volume formula? If the bases were rhombuses instead of squares would you use the same formulas? After this exploration, the remainder of the directions were read:

"Without changing the amount of clay,

Jeweled Windows for Christmas

Sister M. Bertrand, O.P.

The Materials We Used

Black poster paper 9 by 12 inches, one sheet for each child. White drawing paper, lightweight, the same size (Typewriting or mimeograph paper may be used instead.) Dry colors or water colors, paint brushes, scissors, and paste.

Our Procedure

Use a piece of black poster paper 9 by 12 inches. Cut off from the top a strip 3 by 9 inches as shown on Plate I. Fold the remaining 9 by 9 piece into $2\frac{1}{4}$ -inch squares. Cut out carefully the 10 squares numbered on Plate I.

Fold and cut each of the 10 squares to make the design shown on Plate II. As each $2\frac{1}{4}$ -

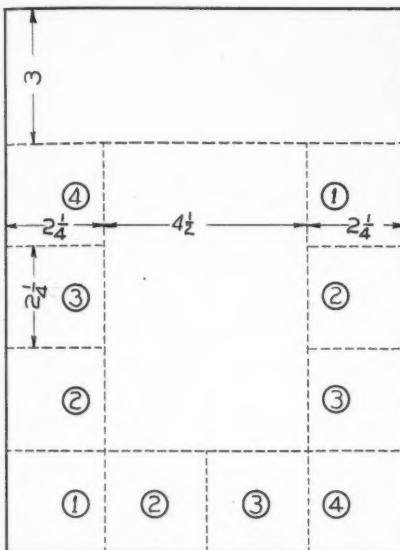
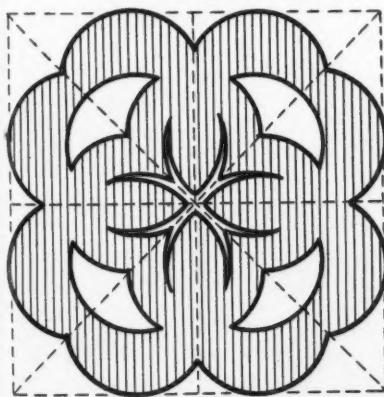


Plate I. Showing How to Fold the 9-by-12 Black Sheet for Cutting.



ABOVE: PLATE II. PATTERN FOR A $2\frac{1}{4}$ INCH SQUARE.

PLATE III. PATTERN FOR TOP PIECE 3 BY 9 INCHES.
FOLD ON DOTTED LINES.



Plate V. The Finished Window Size Will Be 9 by 12 Inches. Any suitable picture may be used to fill the center space 4 1-2 inches wide.

inch square is cut, it should be pasted on a 9 by 12 sheet of white drawing paper in the same position it had as part of the black sheet.

Fold the 3 by 9 black piece in the middle and make the first cutting shown on the right side of Plate III. Then refold and cut at the proper angles to make the 3 by 9 design half of which is shown in Plate III. When finished, paste the design at the top of the white sheet.

The rectangular piece of black paper which remains is to be used for the picture in the window. On this piece draw a simplified sketch of some Christmas subject in the manner of a silhouette, then cut out certain sections which you wish to appear in color as

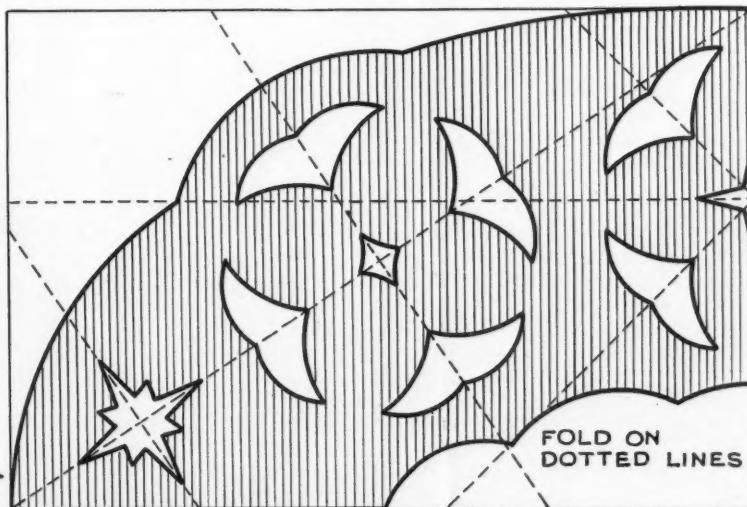


Plate II. Shows the Complete Pattern for One Square. Plate III. Shows Half of the Pattern for the Top Strip.

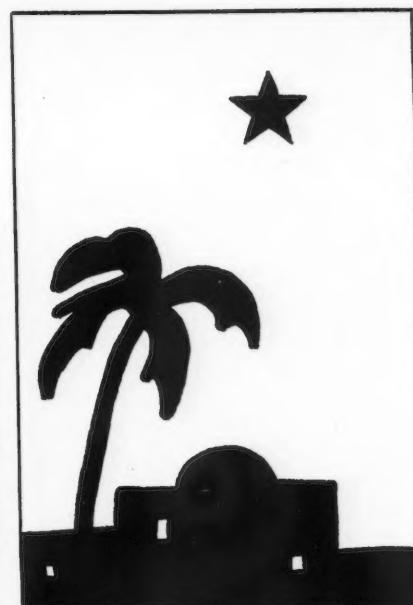


Plate IV. A Cut-Out Design Which May Be Placed in the Center of the Window. Make the cut-out 4 1-2 inches wide.

shown in Plate IV. After the picture is cut out, paste it in the center space of the window as in Plate V.

After choosing suitable liturgical colors, apply either dry colors to the white parts of the window, then add water; or paint the white parts with clear water and then add the dry colors. We found this last more gratifying as we were able to apply a greater quantity of color and the results were more brilliant. If dry colors are not to be had, water colors may be used, but we found greater satisfaction in the use of the dry colors as they were easier to handle and the colors were more vivid.

Fastened to the schoolroom windows with transparent tape, so that the light might shine through their bright-colored designs, our pictures were a fitting contribution to the Christmas decorations.

Nature Study During the Winter

Carroll C. Hall

Teachers! Don't let the winter months interfere with your classroom program of nature study. Plants can be grown successfully and studied under the adverse conditions that are found indoors. Use water-culture methods (Hydroponics is the technical name) for your schoolroom garden.

Water-culture methods are exceptionally fine for overcoming the poor conditions of humidity that exist in most heated rooms. Plants thrive in the nutrient solutions that are used and they can be left with safety over the long vacation periods.

Best of all, simple water-culture experiments can be set up by your pupils for first-hand study of plant growth. The following is a simple water-culture project for your nature-study class incidentally; these techniques can be applied to any indoor plant.

Obtain a common five-cent flowerpot and a small glass container into which the pot will fit snugly. The glass container is for the nutrient solution.

Make the hole in the bottom of the flowerpot larger by chipping it gently. Then stuff the flowerpot with clean, white excelsior or sphagnum moss. Allow the moss to protrude some distance through the hole in the pot. It then acts as a wick to bring the nutrient solution up to the plant from the container below.

A seeding or bulb is then placed in the moss and the entire nest set over the container into which the nutrient solution has been poured. The moss or excelsior wick should, of course, touch the solution. However, an air space must be left between the bottom of the flowerpot and the liquid or mildew will attack the plant.

A dark paper must be placed around the container to shield the roots from the light. The paper cover can be held in place with a rubber band so that the child may remove



Water-Culture Project with Black Paper Shield Remover for Inspection of the Plant Roots. Note the proper level for the nutrient solution, the moss wick, and luxuriant root growth. This is a bulb plant only a few days old.

.it from time to time to study the root growth.

The water-culture method just described has two good educational advantages over any other system. First, the pupil can watch the development and growth of the entire plant. Second, by varying the chemicals in the nutrient solution, simple dietetic experiments can be performed. For example, the absence or presence of the element potassium will give soft or woody stems in some plants.

Prepared nutrient-solution mixtures can be purchased from many sources. Consult any garden magazine for a list of them.

For the teacher, it is more practical to prepare the solution as part of the classwork. Obtain the following chemicals from the corner druggist or a chemical supply house:

Potassium nitrate..... 1 oz.

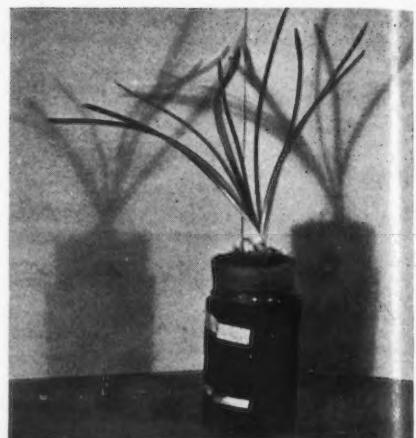
Magnesium sulphate..... $\frac{3}{4}$ oz.

Iron sulphate 1 teaspoonful

Monocalcium phosphate.. $\frac{1}{2}$ oz.

The chemicals are added to five gallons of water and thoroughly stirred. Thus, for a few cents, an adequate supply of solution is obtained for a class group.

Although seedlings can be grown into full-sized plants by the method just described, for classroom use bulbs are to be preferred. Make sure that the moss nest is moistened



Pupil's Water-Culture Project Set Up. Note the black paper shield to protect roots from too much light, the rubber band for removing paper easily, and the name strips on paper.

with the nutrient solution when the bulb is placed in it.

There is no limit to the investigations that can be carried out with a water-culture plant. Hours of sunlight can be regulated. Artificial light may be used to put the plant on a 24-hour growing schedule. In fact, your nature study through the winter months can be made an exciting learning venture with water culture.

The Star Still Shines

T. J. Champoux

CHARACTERS:

Three Magi (Melchior, Balthasar, and Gaspar); Blessed Mother; St. Joseph.

Scene I

[Melchior is standing on the stage showing evidence of impatience. Balthasar arrives. Dim light indicates dusk of evening. It grows darker as they talk and the star appears at the end of the scene.]

MELCHIOR: Ah, here you are at last.

BALTHASAR: I have scoured the city. There is no new king to be found in all Jerusalem.

MELCHIOR: You are right, Balthasar, Jerusalem holds no newborn king. It did seem that here we might find Him when the star grew dim and faded at the very gates of the city.

BALTHASAR: Not only that—but where else would one seek a Jewish king but in Jerusalem—the great city of the Jews?

MELCHIOR: I thought perchance some new prince was born within the palace of Herod.

BALTHASAR: Did you call upon King Herod?

MELCHIOR: Yes, I went to his palace. I was shown into his royal presence. I asked if the kingdom of late had been blessed with a newborn prince.

BALTHASAR: What was his answer?

MELCHIOR: No son had been born to the kingdom in many years. Then, I asked where

he would be born who was to be the great King of the Jews—the King whose star we saw in the East.

BALTHASAR: And what did King Herod say?

MELCHIOR: What did he say? 'Twas not what he said—but will I ever forget! He leaped from his throne. He threw down his scepter. There was anger, wickedness in his eyes. I thought he would slay me.

BALTHASAR: It is a wonder you did not die of fright in the presence of an angry king.

MELCHIOR: I would have died had he not suddenly calmed himself. He called the Jewish priests and the learned men of the city. He asked them where he was to be born who would be the great king of the Jews.

BALTHASAR: Did they answer?

MELCHIOR: They consulted many big books and then, with one voice, they said, Bethlehem.

BALTHASAR: Bethlehem?

MELCHIOR: Yes, Bethlehem. It is not many miles from here—the home city of the family of David. So the learned men explained.

BALTHASAR: Ah, yes! we should have known. Did not Daniel tell our forefathers of old that the great King would come of the family of David? But you do not seem pleased that we have finally found the birthplace of the newborn King!

MELCHIOR: Oh, I am happy, very happy that we are to find Him, but I do fear for the life of the new King.

BALTHASAR: You fear for the life of the new King! How come?

MELCHIOR: You forget, Balthasar. Did I not tell you how Herod leaped from his throne at the mention of a new king? And if only you had seen those eyes—it was like looking into the very pools of hell.

BALTHASAR: Did he threaten to kill the new King?

MELCHIOR: No! On the contrary, he asked that we return on finding the child that he, too, might come to adore Him.

BALTHASAR: Why worry then? He seeks no evil thing.

MELCHIOR: But if you had seen those eyes—the wickedness in them—you would know my fears. He seeks to kill the child—I know—and God forgive me, I have promised to return and tell him all.

BALTHASAR: Calm yourself, dear friend, your nerves are unstrung. You have not slept for many nights. It is but your imagination. Herod wishes only to adore the new King.

[Here Gaspar enters walking slowly as if burdened with grief.]

MELCHIOR [to Balthasar]: Who is this stranger? He is also from the East. He looks very sad.

[To Gaspar]: My good friend, may I ask why you are heavy with grief?

GASPAR: I fear my story will little interest strangers.

MELCHIOR: But you, like ourselves, are from the East. We are fellow countrymen. Pray tell us why you have come to Jerusalem.

GASPAR: My little son and I came following a great star—we came to find the newborn King.

MELCHIOR: We, too, have seen the star in the East and have come to find the newborn King. But your son—where is he?

GASPAR: My son? Yes, my son, poor boy! How he wanted to see the newborn King.

BALTHASAR: He will see Him. Lately, we have found that He is born in Bethlehem.

GASPAR: No, it is too late now. His little eyes will never rest upon the newborn King.

MELCHIOR: God forbid that wicked men of the desert snatched him from his tent by night.

GASPAR: No, dear friend, 'twas not wicked men who snatched him from his tent but the Divine Thief who stole him from my very arms and carried him off to Paradise.

BALTHASAR: I understand. 'Twas death. Pray tell us how he died.

GASPAR: When I was making the camels ready for the journey, how he begged to come with me. He so wanted to see the newborn King. I gave in to his tears and entreaties. What a fool I was!—God forgive me—

MELCHIOR: He died during the journey?

GASPAR: Yes—during the journey. Each night as we pitched our tents in the desert, he knelt in the sands looking up at the star asking God that he might see the newborn King.

BALTHASAR: To think God would have denied him that simple joy!

GASPAR: Yes. 'Tis sad. We were approaching Gaza one evening when he complained to me, "Daddy, I'm awful hot." I knew at once. It was a cool evening. The breeze was coming in from the sea. It was fever.

MELCHIOR: The fever of the desert! How many bleached bones mark the footsteps of fever across the desert sands!

GASPAR: Night after night I carried him in my arms high upon the camel hoping to reach Jerusalem in time to save his life. The fever grew worse. He began to rave. He would open his little eyes and look up to heaven and say, "Daddy, the star still shines. Daddy, the star still shines."

MELCHIOR: The rays of the star must have cut your heart like glittering blades.

GASPAR: Oh! yes. We were nearing Jerusalem. We could see the lights in the distance. I thought to myself. "Thank God, the great doctors of Jerusalem will save him and he will see the newborn King." But then he opened his little eyes—looked at me and said, "Daddy, the star is going out." With that he closed his eyes. He was dead. I looked up to heaven. *The star had gone out.*

MELCHIOR: Pray tell us, poor friend, where does the body of your little son lie. We will go and breathe a prayer over the lifeless form.

GASPAR: Out yonder it lies—beyond the walls of the city. We laid his little body to rest in a place called Calvary. As we were putting back the soil, ever so gently, the moon began to rise and the shadow of a great cross fell across the grave.

BALTHASAR: But look! look! the star shines again. Come! let us go to Bethlehem to the newborn King. Be brave, sir. God has taken your boy—but He gives His Son in return. To Bethlehem!

Scene II

[The stage represents the interior of the stable. Voices of the Magi heard off stage. Look! The star has stopped in its course. But this cannot be the abode of a king. This is but a shelter for animals. Strange! Look! The rays of the star seem to light the very doorway! Let us go in.] The three Magi enter and walk slowly about the manger, looking in wonderment at the Child on the straw, the Mother, and Joseph.]

MELCHIOR: It is the great King whose star we have seen. Indeed, you are a King sweet Child. Though Your throne is but a manger of straw; never have I seen a king more kingly.

BALTHASAR: Infant King, Your hands shine with glittering star dust. Indeed, it was Your hand that guided our star and brought us to this humble palace.

GASPAR: If only my little son could have seen You, Infant King!

[They bring forth their gifts.]

MELCHIOR [to Mary]: All my possessions I sold that I might bring a worthy gift to this newborn King. I bring gold for gold alone is worthy of a king.

BALTHASAR: To this newborn King, I bring

frankincense. In my country we burn it before the altar of the Most High God. This King is from on high. May its sweet fragrance fill this wretched abode with clouds of prayer and love.

GASPAR [to Mary]: Forgive me, dear Lady, if my gift brings sadness to this day. I bring myrrh. Use it one day to anoint the body of this Infant King, when He is laid to rest like my little boy 'neath the shadow of a cross.

MARY: Poor man! Did you lose your little boy?

GASPAR: Yes, dear Lady, He died outside Jerusalem. He so wanted to see the newborn King.

MARY: Be of good heart, sir. Your son will see the newborn King.

[Gaspar moves back startled—points beyond the crib.]

GASPAR: Look! Look!—I see angels adoring the Infant King! There!—There!—There is my son among them! He speaks!—He speaks—

MELCHIOR: What does he say?

GASPAR: He says, "Go not back to Jerusalem. Herod seeks to kill the Infant King."

Thank God! My son has seen the newborn King.

Curtain

Little American Missionaries

Sister M. Hermina, O.S.B.

To encourage our first graders to help the foreign missions, we have organized a small club which we call the "Missionary Club." The children elected a president and a treasurer. We have a meeting every month at which each child pays five cents. The roll is called, the minutes read, a prayer is said for the pagan children we have already adopted, and games are played.

If the children wish to put money in the bank during the month, they tell the treasurer who keeps account of the offerings of each child. When five dollars are saved we vote for a name to give the pagan child. This money is sent to a missionary society. We have bought five pagan children by this device.

You would be surprised at the interest this creates in the children to help the more unfortunate. I think we cannot start too early to teach the children to help the foreign missions.

EDITOR'S NOTE. Children should be taught, in a practical way, to aid the foreign missions. This is a good device for the purpose if the teacher uses good judgment and does not put too much pressure on the children. There can easily be too many "money-raising" campaigns in the schoolroom, but work for the missions might well, with the approval of the pastor, be greatly stressed.

When Came the Prince of Peace

Sister Adele Marie, C.S.J.

CHARACTERS: Benjamin, a Judean shepherd; Judith, Benjamin's wife; David, their blind son; Zachary, an old shepherd; Joel and Tobias, younger shepherds; the angel, a tall girl with a good speaking voice.

Act I

SCENE: A room in Benjamin's modest little home. A table, draped with a large dark cloth, stands at one side. Three or four simple chairs or stools about the room. As the curtain rises, Judith is seated near the table sewing and singing softly. "O Come, O Come, Emmanuel" from "St. Gregory's Hymnal" may well be used here. On the opposite side sits David, Judith's 12-year-old son.

DAVID: I love to hear you sing, mother, but I never heard you sing that song before.

JUDITH: It is a song I learned many years ago, my son, and tonight, for some reason or other, the words come back to me.

DAVID: I wonder why father doesn't come home. It is late, isn't it, mother?

JUDITH: Yes, David, it is very late. [Rises and peers through the window.] I am worried about your father. Perhaps he has had trouble with that Roman soldier again.

DAVID [Clinches his fists. Stands and displays strong feeling]: I hate those Roman soldiers, mother. I hate them! I wish I were not blind. I'd fix—

JUDITH [Comes to David's side. Places her arm about his shoulder]: Stop, my son, stop. You know not what you say. Hate is a terrible thing. I should rather have you blind than to have you hate anyone.

DAVID: Mother, why was I born blind? Do you think that some day I shall be able to see? [Wistfully] I long to look at the things I touch. I'd love to see a little lamb and those soft flowers that father found near Jacob's well.

JUDITH: My poor, blind boy! It grieves me to hear you talk so.

DAVID [Brightening]: Mother, do not grieve! I really am a happy boy even though I am blind. But I wish I could see so I could help father take care of the sheep and—[Choir hums "Christmas Rose" off stage.] Listen, mother, what sound is that? [Excitedly] Do you hear it?

JUDITH: 'Tis strange, indeed, my child. All day long have I heard it, and yet nothing have I seen. [Again looks out the window in listening attitude.]

DAVID [Hesitantly]: Why, mother, it's like steps, like wings, like singing in the air!

JUDITH: I thought the same, but hush, my child; say not a word of this to anyone, for these are mysteries.

DAVID: Mysteries? What do you mean, mother?

JUDITH: I think, my son, that the prophecies are about to be fulfilled.

DAVID: The prophecies, mother? Do you mean that the Messiah is about to come to free Israel from Roman rule?

JUDITH: Yes, my son.

DAVID: Oh, I wish that it would be soon! I hate these—I—I do not like these Roman soldiers, mother. They are so cruel. Father says they oppress our people.

JUDITH: Speak not so, David, but pray that the Prince of Peace may come.

DAVID: Mother, do I hear father's footsteps?

JUDITH: Yes, it is he. Go forth to meet him, my son. [Gives David a cane, and guides the boy to the door. Judith gazes after him.] My poor boy! My poor, little, blind boy! O God of Israel, open his eyes that he may see!

[Enter Benjamin, the father, carrying David on his shoulders.]

BENJAMIN: Good evening, mother. [Stoops and David climbs down.]

JUDITH: Good evening to you, Benjamin. I am glad you are come home. It is late and I was becoming anxious.

BENJAMIN: The sheep were restless this evening, mother, and I did not want to leave until I was sure that all was well. The wind is bitter cold on the hills. [Removes cloak, places crook and bag against the wall, and seats himself.]

DAVID: Father, tell mother about that man and lady you met on the road to Bethlehem.

JUDITH [With interest]: Did you meet an acquaintance, Benjamin?

BENJAMIN: No, but I met a man and a woman whose faces I shall never forget. They told me they came from Galilee. They had been in Bethlehem looking for lodging in the inns, but there was no room; and so they were going out toward Jacob's well to look for a place in which to stay tonight.

JUDITH [Much concerned]: But, Benjamin, there are no dwellings out near Jacob's well, are there?

DAVID: Father, tell mother what you told me. You know—about the lady—how tired and sad she looked.

BENJAMIN [Stands and walks slowly up and down]: Yes, tired and sad, indeed. I cannot get the two weary travelers out of my mind. 'Tis a bitter night to be out, mother.

JUDITH: Benjamin, why did you not ask them to come home with you? Our dwelling is lowly, but the poor are always welcome.

PRAY FOR THE PRESIDENT

The president in times like these needs strength beyond that given normally to any man. In the confusion of war and the clash of conflicting opinions that batter him down, he needs an almost supernatural wisdom. Perhaps he prays for that himself. Certainly he could not but be grateful for the prayers said for him by the Catholic pupils in our schools.—Rev. Daniel A. Lord, S.J., in "The Faculty Adviser."

BENJAMIN: 'Tis so! Why did I not think of that? We have room.

DAVID [Standing and groping his way toward his father]: Let us go look for them, father. Perhaps we can yet find them.

JUDITH: True, Jacob's well is not far, but it is so late.

BENJAMIN: No matter, I shall go, mother. They cannot have traveled too far.

DAVID: May I go with you, father? Perhaps we shall come upon Zachary and his sheepfold. He told me that he would give me a little lamb when he saw me again.

BENJAMIN [Preparing to go out]: No, my son, I may have to walk a goodly distance before I overtake the travelers.

JUDITH: And, besides, it is much too cold for you to be out of doors this night.

DAVID: But, mother, I do not mind the cold. And [pleadingly] oh, father, you promised me that when you went out toward Jacob's well again, you would take me! Remember? Only yesterday.

BENJAMIN: Come then, lad, but wear your cloak for the air is biting.

DAVID: Oh, thank you, father! [Hurriedly feels his way off stage as if to go for cloak.]

BENJAMIN: It is hard to refuse the boy anything, Judith. His joys are so few.

JUDITH: Poor little lad! Our poor, unfortunate boy! What a trial to be blind; but he is so cheerful with it all. [Slight pause.] I hope you will overtake the travelers, Benjamin, but they may have found lodging by now. [Walks toward rear of stage and calls.] Make haste, my son.

DAVID [Enters wearing cloak]: I'm all ready, mother. Where are you, father?

BENJAMIN: Heré, my son. [Takes David by the hand.] We shall soon be back with our guests. Good-by, mother.

JUDITH: God speed you, Benjamin.

DAVID: Good-by, mother. Maybe I shall have a little lamb when I return. [They leave in high spirits.]

JUDITH [Stands gazing in the direction of the village]: What festivity there seems to be in our little town of Bethlehem tonight! What throngs of strangers in the streets, lights in the inns, laughter in the courtyards! But 'tis cold. [Shivers and walks slowly toward the table as if to resume sewing.] I do not like to think that anyone is homeless this night. [Soft music is heard from the distance. Humming here of "The Christmas Rose" is very effective.] Can it be that my ears deceive me? All day long have I heard this mysterious singing. [Judith sinks to her knees and clasps her hands in a prayerful attitude.] O God of Israel, Thou desired of nations, come! [The dimly-lighted stage is flooded with light for the moment. The singing gradually swells and then slowly dies away as the curtain is lowered.]

Act II

SCENE: A hillside of Judea. On one side of the stage is a stone wall, the lower part of which is made of boxes covered over with blackened wrapping paper and crushed to resemble large rocks. The upper part is made

of tarlatan on which rocks have been painted with ordinary scenery paint. Use dark, heavy colors. The screen is hung on the same pole with the backdrop. Christmas trees may be placed on each side of the tarlatan screen. The girl taking the part of the angel stands on a high box behind the screen. Strong lights are placed on each side of her and just behind the tarlatan. At a proper time, these lights flash on; the tarlatan becomes transparent and the angel appears like a vision. At present the entire background is hidden in shadows. For more detailed and explicit directions in regard to the staging of the vision, see "The Legend of the Cup" in the CATHOLIC SCHOOL JOURNAL, December, 1939. Toward the center of the stage which seems to be flooded in moonlight, one descires the campfire of the shepherds. A flat flashlight covered with red cellophane may be arranged between a small heap of rocks so as to resemble embers. Zachary enters carefully carrying a little lamb which is wrapped in a shepherd's cloak. He is followed by Joel and Tobias.

ZACHARY: Ah, 'tis cold this evening, and the sheep are very restless, are they not?

TOBIAS: Yes, there is a strange feeling in the air. I know not what it can mean.

JOEL: Let us build up this fire and warm ourselves. [He places wood on the fire.] What have you in the bundle, Zachary?

ZACHARY: 'Tis a little lamb. I found it lying beside its mother and almost frozen to death. [He places it on the ground near the fire, and the two younger shepherds look at it.]

TOBIAS: A lambkin! How frail it is! I wish we had some warm milk for it.

ZACHARY: I shall take it to Bethlehem in the morning if it lives that long. Young David, son of Benjamin, has long been asking me for a lamb.

JOEL: By the way, I was in Bethlehem this afternoon. The town is filled with people. Two legions of Roman soldiers arrived just before I left.

TOBIAS [With vehemence]: Those Romans! How long will they keep us under their heels?

ZACHARY: Until—until our King comes to rule over His people.

TOBIAS: What do you mean, Zachary? [Tobias and Joel seat themselves and gaze intently at the old shepherd.]

ZACHARY: I mean He of whom the prophets spoke. Do you see that strange star over Bethlehem?

JOEL: Yes, all evening have I watched it. Does it not seem to be getting larger?

ZACHARY: Larger and brighter. In all the years I have tended my flocks, never have I seen its like before. [They gaze in wonder at the star.]

TOBIAS: Look, here comes some late traveler. [The shepherds stand as Benjamin and David enter.]

ZACHARY: Why, it is Benjamin and his little son, David. Good evening, my friends. What brings you out this late hour?

BENJAMIN: Peace be to you, shepherds.

Tell me, did you see two travelers going past that road yonder toward Jacob's well?

ZACHARY: No, naught did we see.

JOEL: Were you seeking some friends, Benjamin?

BENJAMIN: Yes and no. I am seeking two strangers from Galilee who could find no room at the inn. My wife and I have lodging that we could share with them. [Tobias leads David aside and permits him to feel the little lamb. They talk in pantomime.]

ZACHARY: You have a good heart, Benjamin. May the God of Israel reward you!

DAVID: Father, father, come here. Feel the little lamb. Is it for me, Zachary? [Eagerly.]

ZACHARY: Yes, my boy. I was waiting till daybreak to take it to you.

DAVID: Oh, I am so glad I came! [He seats himself on the ground beside the lamb and caresses it.]

BENJAMIN: Zachary, what means that bright star in the east? I thought my eyes were deceiving me. But see, it grows larger and brighter.

ZACHARY: Strange indeed, Benjamin! Do not the Scriptures say that a great light shall announce the coming of the Messiah?

BENJAMIN: Yes, and that the world will be at peace. Can it be that our Redeemer is about to come?

ZACHARY: Oh, that I might live to see that day! [The air is suddenly filled with music, dim at first but gradually swelling. The shep-

herds gaze about awe stricken. Suddenly the vision appears, and the shepherds fall to their knees.]

DAVID: Father, father, see! What is that? A light—angels—

ANGEL [Raising right arm gracefully]: Fear not, for behold I come to bring you tidings of great joy. This day is born to you in the city of David a Saviour who is Christ the Lord. And this shall be a sign unto you. You shall find the Babe wrapped in swaddling clothes and lying in a manger. Go ye all and see Him who is the Christ. [The vision disappears; the singing dies away, and all becomes quiet.]

ZACHARY: A child in a manger! It is all so strange.

BENJAMIN: Let us go over to Bethlehem and see this thing which has come to pass.

DAVID: Father, what is that? A star, father, a star! Let us follow it; it will guide us. [The shepherds look at the boy in astonishment.]

ZACHARY: Benjamin, your blind boy sees!

BENJAMIN [Falling on his knees and drawing the boy close to him]: O God of Israel, I thank Thee.

DAVID: Zachary, may I take this little lamb now? It will be my gift to the newborn King.

ZACHARY: Your gift, my son, to the Prince of Peace.

[Nativity tableau if desired.]

A Frieze on the Mysteries of the Rosary

Sister M. Isidore, O.S.B.

To articulate visual education with an understanding and appreciation of the mysteries of the Rosary, the fourth-grade pupils of St. Bridget's School undertook to correlate the making of a frieze for their classroom with the learning of the mysteries of the Rosary.

In October the fourth-grade teacher motivated an interest in the Rosary through the life of St. Dominic. Following this unit the Rosary prayers were studied, reviewed, and interpreted. Then the different mysteries became a class project related to the specific liturgical cycle.

The fourth graders studied the meaning of the word *mystery*. It was a simple step from recognizing mysteries in nature as electricity, growth, and budding of a flower, to the acceptance of God's mysteries which were brought close to the child's own experience by having each pupil tell about some mystery in life that he had noticed.

The study of the mysteries of God coincided with the Advent period in the Church. Now, the children were acquainted with the 15 mysteries of the Rosary. During the next month the Joyful Mysteries were made the



*A Frieze Depicting the Joyful Mysteries.
The fourth-grade pupils of St. Bridget's School, Minneapolis, Minn., shown in the picture made the frieze.*



The Frieze of the Glorious Mysteries.

subject of very special study. This work centered around the Biblical significance of each mystery by studying the Bible History. Before this unit was completed, each fourth grader knew the story connected with each Joyful Mystery. The children relived the scenes of the Annunciation, the Nativity, and the others.

Now for the working out of the frieze. Since children love to draw, the teacher suggested making a frieze. This led to a consideration of the question regarding the figures to be pictured. The children frequently consulted their Bible Histories, Bibles, and pictures of famous artists. About four and one half yards of plain brown wrapping paper were stretched across the blackboard. Some pupils were selected to measure off the five spaces, leaving one-inch margins between each and a three-inch space above for the lettering.

The class was divided into five groups; each group was made responsible for one mystery. Some pupils drew the figures; others worked on the background, while the rest cut out the letters. After the figures were drawn and the background penciled, the pupils began the coloring. Colored chalk was used, as it was easier to apply. The colors blend very easily and are much brighter than those of crayon. The children used their fingers to rub in the chalk or to blend the colors. The letters were traced in their allotted spaces, and the work of coloring them and the margins was done in black crayon. The children covered the skin parts with soft white chalk; then they blended in a mixture of red orange and white to give the skin a pinkish tinge. The more skillful pupils outlined the figures.

Next, the groups of children examined artists' pictures of the Annunciation to select the appropriate arrangement. They chose the background from one, the position of the Blessed Virgin from another, and the angel from a third. They drew the Blessed Virgin kneeling on a prie-dieu with the angel standing in an arched doorway. The boy who drew the angel wanted him in pink. The Virgin was clothed in a white dress with a blue veil on her head.

A little girl drew the background of the Visitation. She sketched a spreading tree on the left corner with a yellow pillar on the right to represent Elizabeth's home. Two children depicted Elizabeth and Mary meeting one another with outstretched arms. Mary is clothed in a light violet gown and a long blue veil, while Elizabeth wears a burnt-orange dress and a deep violet veil. The children decided they would signify evening by adding a sunset and a fleeting white cloud. The effect of the white cloud against a blue sky with the soft sunset below is very pleasing.

A group of boys drew the Nativity. They pictured the Infant lying on a white blanket in a small crèche. The Blessed Mother, arrayed in a pale green robe and a blue veil, holds a corner of the blanket. St. Joseph in light and dark purple looks on. Two white lambs cuddle near the crib. The background is in gray with a doorway of deep brown. A bright yellow beam halos the group. To bring out the fact that the infant was born in a stable, the boys drew straw coming out of a barrel. This realistic touch indicates the individualistic interpretation of the children.

In striking contrast to the stable, the fourth group of children represented the temple by drawing a marble floor of black and white. A large rich violet drapery hung in the background. The Presentation shows Simeon with the Child in his arms. Mary and Joseph stand near. Simeon is dressed in a reddish-brown flowing gown. The children who colored Mary and Joseph selected dull blues and gray to represent their poverty.

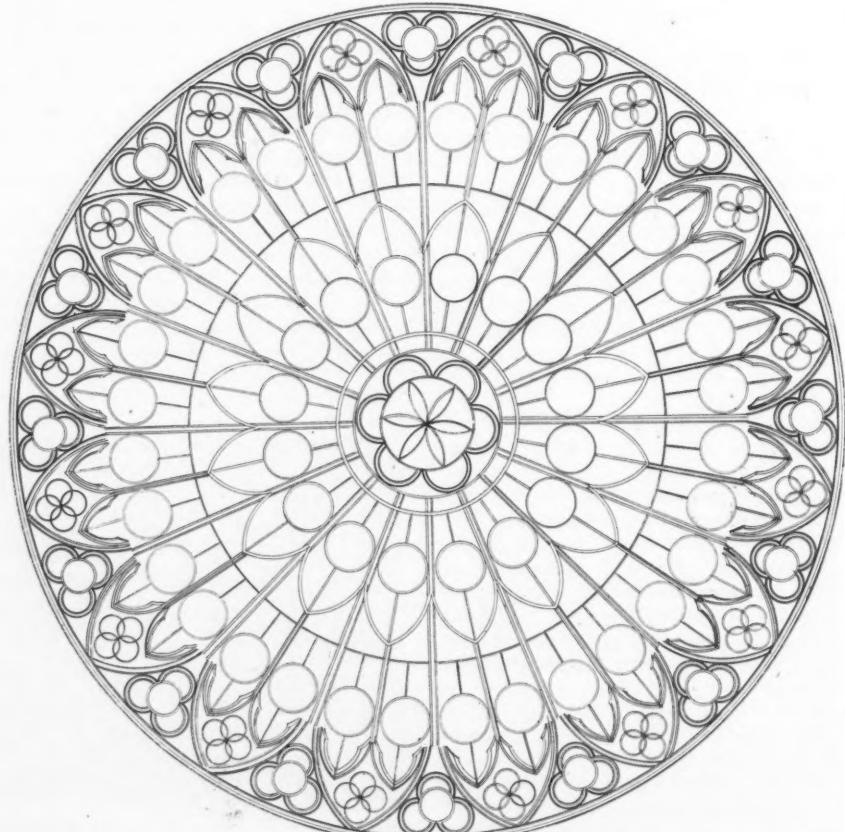
In the last picture the children chose three of the doctors from Hofmann's "Christ in

the Temple." They tried to match the rich colors of the artist in the garments of the doctors. One child was especially interested in the bald-headed priest. She worked several hours trying to get the expression of amazement in his countenance. The red violet temple curtain made a fitting background for the white-robed Christ Child. The black-and-white marble floor of the fourth picture was also carried out in this, the last picture.

To prevent colors fading and rubbing off, the children sprayed the entire frieze with a mixture of white shellac and alcohol. This was done with a ten-cent fly spray which the children enjoyed using. Five parts of shellac to one part of alcohol were used. The alcohol causes the shellac to dry quickly and prevents any formation of drops.

The work on the frieze began one Friday afternoon during the art period. The children worked on it before school, during the noon hour, and during free periods for a week. It was completed the following Friday. The frieze was then put on exhibition in the main hall of the school. It was interesting to witness the eager children point out to their parents and friends the parts they had made.

In a similar manner the other ten mysteries of the Rosary were depicted. The net result in addition to the joy and pleasure the children derived from actually visualizing the mysteries was to make them conscious of the Rosary mysteries.



—Lloyd Reindl, Sophomore, St. Peter's High School, Mansfield, Ohio
Geometric Design for a Church Window.

Aids for the Primary Teacher

Sand Table Suggestions

F. Pearl Malloy

Have you ever felt the thrill of teaching *via* the sand-table route? Have your pupils experienced the joy of taking off at a moment's notice only to land in the midst of China's tea gardens or perhaps with the Eskimo seal hunters of the far North? Try a series of sand-table lessons and watch the self-expression and inventive genius of your pupils develop as they improve very realistic representations of their various projects.

The topics that you can use are legion. Almost any lesson may be expressed in some way on the sand table. Lessons on "People of Other Lands" such as life in Holland, Japan, Mexico, Lapland, China, the Desert, Indian America, etc., are given the best visual aid when portrayed on the sand table. Topics of health and safety are given a lasting impression when worked out on the sand table. Stories such as the Christmas crib, Thanksgiving, etc., are well adapted to be illustrated in this manner. In the study of industries such as lumbering, papermaking, the making of Maple syrup, farm life, mining, transportation, and aeronautics, the sand table gives us scope to create the actual work in minature.

Materials for the work of the sand table need not be costly. The enterprising teacher and her pupils will soon collect a stock of material from which the pupils can improvise any desired object. Some suggestions for materials are:

Wigwam — old kid gloves or factory cotton or brown paper decorated and shellacked.

Pottery — plastacine, papier-mâché, salt-and-flour paste, plaster of Paris, melted paraffin, or clay. These may be painted.

Canoes — birchbark, cardboard, milkweed pods.

Cradle for Indian child — cardboard laced across with rafia.

Bow and arrows — reed and string, small twigs and string.

People — cardboard, wood, clothespins, bent pipe cleaners, plastacine, papier-mâché, old stockings stuffed.

Animals and birds — wood, paper, or cardboard, cardboard with wool or fur pasted on.

Indian picture writing — inner side of an old glove stretched on a small frame and pictures painted or pasted thereon.

Grass — green dustbane; grass seed may be planted; sawdust may be dyed green.

Totem poles — carved from soap or soft wood.

Weaving — on round or oblong frames.

Moccasins — old gloves.

Grain grinder — stump of wood from a hollowed branch, corn in hollow, and stone grinder showing.

Beads — from salt and flour, or colored paper rolled on knitting needles, or dried peas and other seeds.

Baskets — scooped out chestnuts.

Vegetables and fruits — seed catalogs, melted paraffin, wax crayons.

Evergreen trees — cones of trees painted green; cut trees from green paper.

Pools — tin pie plates; mirrors.

Wells — cold-cream jars built around with stones.

Masts and oars for boats — toothpicks.

Signposts — toothpicks; golf tees.

Glass — tissue paper or cellophane.

Sails — paper or cotton.

Igloos — half a coconut shell, sandpapered, covered with glue, and sprinkled with cream of wheat; or cover shell with salt and flour mixture, score for ice-block appearance.

Icebergs — blue paper covered with white chalk.

Fur — batting or absorbent cotton dyed. Forest — twigs and cones, or trees cut from paper.

Ice — mirror or glass frosted over with Bon Ami which may be tinted blue; or cellophane or glass over blue paper — tear to form cracks and holes.

Hills — half coconut shells covered with batting.

Log buildings — corrugated paper; rolls of newspaper fastened together.

Lights — small colored beads; collar buttons.

Wood and logs — shoe pegs; reed; match ends; small twigs.

Rocks — newspapers colored with many colors of chalk and bundled into shape.

Airplanes — toys; plastacine; paper.

Buildings — wooden blocks; small wooden or paper boxes.

Spiles for tree tapping — wire; reed; beverage straws.

Pails — thimbles; small tins.

Fruit trees — twigs with popcorn or balls of crepe paper attached.

Palm trees — trunks made of corks strung on a wire; leaves of green paper.

Frolic in the Toyshop

FOR LITTLE TOTS

Sister M. Limana, O.P.

[When the curtains open, children representing various toys are standing on shelves around Santa's toyshop. Tables and benches are used for shelves. Each in turn speaks his piece. Any number may represent toys.]

1ST DOLL:

'Tis Christmas tonight and see
The shelves are almost bare;
What can we together do
The season's joy to share?

1ST SOLDIER:

Dear Santa is packing toys
And left us here to stay;
I'm tired of standing still;
I want to romp and play.

2ND SOLDIER:

Let's switch on the light and sing,
"A Merry Christmas All."
No one will object to that;
It would be rather small.

1ST TOP:

Yes, do! And each one may speak
A piece about himself,
To break the monotony
Of standing on a shelf.

[Two stanzas of the song, "Merry Christmas One and All" are sung cheerfully by all.]

2ND TOP:

The spinning gay tops are we,
And round and round we go;
We spin at a speed like this:—
And sometimes very slow.

THE BALL:

A pretty big ball am I

With colors bright and gay;
To children I give delight

When they with me will play.

2ND DOLL:

Two beautiful dolls you see
With hair in ringlets so;
Our clothes are all spick and span
And silk from top to toe.

3RD DOLL:

The prettiest one behold,
The "Shirley Temple Doll"
With dimpled red cheeks and curls;
The pride of children small.

THE HORN:

The musical horn you'll love;
I sing the whole day long;
The boys and girls are pleased
With my sweet happy song.

3RD SOLDIER:

We are the tin soldiers brave;
To war we soon may go.
We march to the left and right
And stand in line just so.

[The drum beats as the tin soldiers march around the stage.]

1ST TEDDY BEAR:

We are the wee teddy bears,
With fur so soft and brown;
We play with the boys and girls
In every single town.

THE DRUM:

A brand new base drum you see;
The sound I make is good;
[The drum beats a few measures.]

I lighten the steps of all
The travelers as I should.
2ND TEDDY BEAR:

[*The teddy bear throws back the cover of box and shakes Jackie.*]

Hi! Jack-in-the-box, wake up;
And join the merry show.
The year will be long enough
To sleep and rest, you know.
JACK-IN-THE-BOX:

[*Wakes up, looks around drowsily and says:*]

Am I the last Jackie here?
I'd rather sleep 'tis true;
But I'll be a jolly sport
And romp about with you.

[*All form a circle and dance about the toyshop to the music of "Around Dear Santa's Toy Shop." Then all stand in a row and sing the song. The Christmas Spirit dressed in a long, colored gown and sparkling with tinsel, enters and solemnly speaks.*]

CHRISTMAS SPIRIT:
The Spirit of Christmastide
Before you now behold;
The season's delight and cheer
I venture to unfold.
'Twas Christmas, the holy night,
When angels sang the birth

THE CATHOLIC SCHOOL JOURNAL

Around Dear Santa's Toy Shop

Sister M. Limana, O.P.

Sister M. Berenice, O.P.

Of Christ, the Immortal King,
Abiding here on earth.
The Infant divine had come
To teach the human heart
That brotherly love alone
Will happiness impart.

[*All the toys reply.*]

THE TOYS:
We love the dear Baby King,
And long to be His toy.
Please, take us to Him tonight

To fill His wee heart with joy.

[*The Christmas Spirit answers.*]

CHRISTMAS SPIRIT:

You are the sweet Saviour's toys,
For joy you all impart;
I need not here tarry long;
You gladden every heart.

[*The Spirit of Christmas leaves the stage and all eyes follow her exit. The sleigh bells are then rung vigorously behind the stage and the toys scamper back to their original places. Santa enters and speaks merrily.*]

SANTA CLAUS:

The merriest Christmas cheer
I wish you here tonight.
A wonderful time you've had;
You give me much delight.
Now, come with me, everyone;
We'll hurry on the way
To children expecting you
Before the dawn of day.

[*The toys circle around Santa and gaily sing the last stanza of "Merry Christmas One and All." At the chorus of the song the toys interlock arms around each others' shoulders and sway to and fro to the music until the curtain is lowered.*]

TREATING CHRISTMAS TREES
TO MAKE THEM SAFE
FROM FIRE

After investigating various treatments used for making spruce and balsam Christmas trees less inflammable, the United States Forest Products Laboratory, at Madison, Wis., has reached the conclusion that these are more or less unsatisfactory. The keeping of the trees standing in water is the most convenient and satisfactory plan for reducing the fire hazard and for keeping the needles from discoloring and falling.

Tests were made with 5-, 20-, and 40-percent solutions of ammonium sulphate, ammonium phosphate, calcium chloride, and ammonium sulphamate. The fire resistance of the trees was not appreciably reduced and in the case of the ammonium sulphate, actually became higher, than the resistance of trees kept standing in water.

Mr. Arthur Van Kleeck, associate chemist, suggests the following procedure:

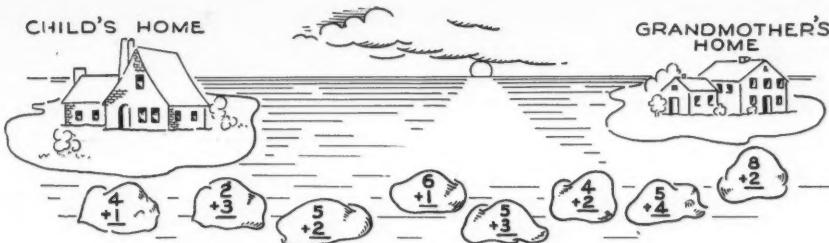
1. Purchase a tree that has not been allowed to dry out after being cut and that has been cut as recently as possible.

2. Cut off the end of the trunk diagonally, at least 1 inch above the original cut end. Stand the tree at once in a container of water and keep the water level above the cut surface during the entire time that the tree is in the home. If the tree is bought several days before it is to be set up in the home, it should be kept standing in water in a cool place.

If started in time, this treatment not only prevents the needles from drying out and becoming inflammable, but will also keep the needles fresh and green and retard the needle fall of such species as spruce, which lose needles very easily. Freshly cut spruce or balsam-fir trees standing in water cannot be set on fire by candle or match fires, but of course, cannot withstand a large source of heat.

In addition to the water treatment of the tree, all the usual precautions against fire should be taken, particular pains being taken to avoid the use of defective electrical connections, to prevent the accumulation of large amounts of combustible decorations on or beneath the tree, unless they are fireproofed, and to place the tree so that its accidental burning would not easily ignite curtains or furnishings, or trap the occupants of the room or building.

Spruce represents the type of tree which loses needles very readily upon drying. Balsam fir, on the other hand, represents the type which retains its needles well. Even when the branches are extremely dry, balsam-fir needles will not fall, although they will become brittle enough to break readily when handled.



GOING TO GRANDMOTHER'S HOME

Sister M. Hermina, O.S.B.

To create interest for my first-grade pupils in arithmetic combinations, I draw a house on one end of the board. This is the house where the children live. At the other end of the board I make grandmother's house. Between the two houses large stones are drawn. On each stone is placed an arithmetic problem. Each child must jump from stone to stone giving the correct answer until he reaches grandmother's house. If he fails to know a number he falls off the rock into the water. His picture is then drawn in the water beside the rock. If he gets to grandmother's house I write his name in the house. The next day he can try to get out of the water if he fell in. Most children like to visit grandmother, so I tried this plan and have been very successful. May others benefit by it.

REGARDING HOME STUDY

Schoolwork is most satisfactory when done under the eye of the teacher. Then it is done in the teacher's way, which should be an approved method. If the teacher sends the pupil home to do work, she should be sure that it is work that can be done without the assistance of parent or elder brother. Many are the educational ruins, rising from com-

pleted homework, when another actually dictates the work, while the pupil listlessly looks on, takes the work to school, knows nothing about it in class, and becomes a poorer student day by day. It is all the outcome of a teaching idea that the pupils are not doing well, unless a lot of books are taken home for nightly tasks. The task becomes a task most of the time to the mother or other home member of the family, who, not knowing how to teach, does the shorter and easier thing; i.e., solves the problem, or writes out the topic assigned. The mother or home task doer wonders why Mary gets duller and duller night after night. Why, bless your heart, home substitute teacher, little Johnny would never learn to walk if you always held his feet from the floor. Home folk should not permit the teacher to shift her duties to home shoulders. Teachers should never ask pupils to do any kind of schoolwork at home, unless absolutely sure that it can be done by the pupils alone and unaided.

The chief weakness of beginning teachers is the one we are now pointing out. The beginner has not learned how to get things done, and finds it so easy to insist. "Take your enterprise home and find out everything you need to know." "Work out these arithmetic problems." "Do these exercises in English." Such a teacher needs herself to learn how to guide others in learning. — *Canadian Teacher.*

A Catholic Literary Movement Marks Decade of Progress

Bill S. Holubowicz, B.A.

HUNDREDS of capable authors are writing Catholic books throughout the English-speaking world. But, for the most part, these books are unrelated entities. They appear without any method of cooperation except such as may be given by publishers and book clubs. Many excellent and greatly needed books, that might have been written and should have been written, remain forever mere futuribles that will never have any existence between covers. They are like Dickens' delightful dream children, living in the author's brain as a pleasant dream that comes and goes, but they are destined never to be written. Others are written wholly or in part, but never see the light of publication.

It is quite apparent that there has always been a need for a unifying movement to coordinate these efforts into a powerful movement. December of this year marks a decade of such a service to the Catholic world in general and the schools in particular for the Science and Culture Series, a unique literary

establishment providing Catholics and also non-Catholics with books expressive of the Catholic tradition of learning.

Founding the Series

It was during the catastrophic years of the great depression, in 1931, that the Science and Culture Series was begun. The fact that the venture has achieved success appears to be an attestation of what the general public as well as the scholars think of it. Public appreciation has continued to manifest itself in steady and solid support. Ten years ago this month, Rev. Joseph Husslein, S.J., then dean of the school of social service of St. Louis University, set out on a program of founding a "university in print." This idea was an inspiration born of the realization that there was a dearth of literature written on university subjects for popular consumption.

Like the Oxford movement of another day, the Science and Culture Series has made a return to fundamentals, demonstrating the

applicability of Christian principles to world problems. It came as a direct response to the call of the Holy Father for Catholic Action; it has carried the torch of truth to the skeptic, the enthusiast, and the indifferentist, and it has served well as a medium through which to convey the correction of false doctrines and interpretations.

"A University in Print"

Literally "a university in print," it is an institution for the people, the curriculum covering the highest of intellectual subjects yet presented in clear, concise language within the understanding of the average individual and adolescent. It has been offering, to all, the best scientific and cultural thought of Catholic thinkers, scientists, and literary men. Each book is intended to be popular without sacrificing scholarship, and is the result of original research, while, at the same time, presenting larger and more familiar aspects of the subjects treated in the fields

of biography, history, literature, psychology, philosophy, Scripture, religion, etc. Such works supply to Catholics the means by which they may arrive at a better understanding and appreciation of their faith and to non-Catholics a literature, convincing to them on a rational and cultural level.

More than a hundred and twenty-five volumes have come from the press since the founding of the Series ten years ago. The publishers have averaged 12 books each year — a book a month.

Authors and Subjects

A large proportion of the volumes in the Series has been written at the special request of the General Editor with the subject itself often definitely suggested — a necessary procedure in carrying out the plan and purpose of the Series. The first author to write for the Series was Rev. James J. Daly, S.J., now professor of English at the University of Detroit. His first book was *A Cheerful Ascetic*. Other books from his pen in the Series include: *Boscobel* and *The Jesuit in Focus*. The list of authors includes: Theodore Maynard, Daniel Sargent, Hilaire Belloc, Raphael C. McCarthy, S.J., Christopher Hollis, Donald Attwater, Rev. Charles P. Bruehl, Rev. Joseph Husslein, S.J., Joseph Clayton, Padraig Gregory, Hugh de Blacam, Dr. Herbert E. Cory, Helen Parry Eden, Katherine Breyg, Shane Leslie, Margaret Yeo, Lillian Browne-Olf, and a host of others.

It is the purpose of the Series to be of aid to the author in every instance, provided only that the book in question, written or as yet unwritten, answers the conditions of the Series; namely, that it combines in an outstanding way scholarship, originality, and popular presentation, while the subject itself is not too specialized to be of vital and actual interest to the generality of average, intelligent readers.

In every case inclusion in the Series is an advantage to the author. It in no way restricts the attention that would otherwise be devoted to the promotion of his book; but, on the other hand it gives him a share in the great volume of carefully planned promotion the Series itself receives. But help to the author begins before publication with the specialized editorial service from the general editor and experts assigned by him to check the manuscript in addition to the regular work of staff editors. The service of the general editor and his assistants often begins a long time before the book itself has taken shape.

Religion and Culture

In May of 1934 came a division in the Series. While the original series embraced the cultural and scientific, a certain group of incoming manuscripts were so definitely concerned with the cultural aspects of religion that they fell, quite naturally, into an individual classification called the Religion and Culture Series.

The books in the Religion and Culture Series reflect the influence of Christian ideals on civilization and education and on social

and private life. In some of them, the subject matter is confined to the personal implications of creed, code, and cult. In others the scope is broader, embracing, for instance, religious phases of education, civic problems, and aesthetics needing Catholic interpretation. Such subjects are treated as part of the Religion and Culture plan.

The richness of the material has not been suffocated in a dull, long-faced sanctimony. Brilliance of style, originality of thought, an occasional indulgence in dignified satire, and always scholarship characterize the books. The first book in this series was the *Catholic Way in Education* by William J. McGucken, S.J. Others which followed were *Christian Life and Worship* by Gerald Ellard, S.J., *The Rosary: A Social Remedy* by Thomas A. Schwertner, *The Spiritual Legacy of Newman* by William R. Lamm, S.M., and many others including that phenomenally popular biography of an American Trappist, *The Man Who Got Even With God* by M. Raymond, O.C.S.O.

Public Appreciation

Setting a standard of only that which might reflect the highest credit upon the Church, the two Series have attained a status of international acceptance. Thousands have caught the value in the idea of a collection and crystallization of the best Catholic scholarship and culture, which this Catholic contribution gives to the world. Acclaim for the Science and Culture Series has come from divergent and varied sources.

For example, the *Hartford Courant*, one of the oldest daily newspapers in the United States, has commented: "In this admirable series are appearing some of the most scholarly, and at the same time genuinely arresting and entertaining books belonging in the aristocracy of contemporary letters." The Cardinal Hayes Literature Committee pointed out that the Series has given the reading public "a number of useful and pertinent volumes

which have enriched present-day Catholic literature with works of unexcelled eminence in their respective fields." A non-Catholic appreciation has come from the *American Year Book* which, in a recent year's record, commends the Series as "a goodly number of scholarly books well produced technically, books which attest to the fact that the authors are *au courant* with philosophy and science in general."

Despite the war, definite agencies and depositories exist now in India, South Africa, Australia, New Zealand, England, Ireland, the United States, Canada, and the Philippine Islands. As Father Husslein stresses, "the movement itself is intended as a conscious and organized part of the great intellectual and literary revival in progress throughout the world."

Out of all this grew the Foundation which is a combination of the Science and Culture Series and the Religion and Culture Series. The Science and Culture Texts were another outgrowth of the Series. These three groups, though nominally and for practical purposes distinct, constitute together but one single cycle. They are the harmonized expressions of but one single movement.

Readers participate in this great plan by the popular method of subscription plan. Subscription to the Science and Culture Foundation makes available the books in both Series. The advantage of the subscription lies in the fact that the books are sent on approval. After every six books purchased a premium book is given from a selection of all the books on the list in the Foundation. These books are made available to the reader immediately after they come from the press, giving spot-news value to the whole system. The subscriber must be satisfied with the book or he may return it.

The Science and Culture Series, the Religion and Culture Series, and the Science and Culture Texts are all issued by The Bruce Publishing Company, Milwaukee.

Sight Conservation in Parochial Schools of St. Louis

Classes for children of the parochial schools of St. Louis, Mo., who have defective eyesight are maintained in a special classroom financed and operated by the members of the Catholic alumnae groups of the city.

This arrangement, now in its sixteenth year, enables each child to receive individual instruction. In some cases, these children have been able to complete the work of two grades in one year. The sight-saving classroom is provided with special materials and equipment such as textbooks with large print, blackboards that cause no glare, and sight-saving chalk, correct illumination, double translucent window shades wide enough to prevent light from entering from the sides. Here, under the supervision of a capable teacher, the child is taught to overcome its handicap.

During its 16 years of operation this class-

room has cost the sponsoring organization or its members \$25,000, according to Miss Lillie Albrecht, governor of the Missouri Chapter of the International Federation of Catholic Alumnae. The annual cost is about \$1,200. In the beginning there were six pupils from five grades and six parishes. There are now 16 children in eight grades. An ideal sight-saving class, says Miss Albrecht, consists of about 16 pupils in three grades. If there are more grades there should be fewer pupils in a class. Children unable to pay carfare have the help of a special fund provided by the St. Louis Circle of the I.F.C.A. Children not under the care of a family eye specialist are treated at the Firmin Desloge Hospital Clinic.

The aims of the sight-conservation class are to teach the pupil how to conserve the vision he has, to educate the child with the least possible eyestrain, and to provide voca-



A Sight-Saving Class in the Parochial Schools of St. Louis. Sponsored by the Federation of Catholic Alumnae.

tional guidance in choosing an occupation which will conserve sight.

According to Mrs. Winifred Hathaway, associate director of the National Society for the Prevention of Blindness, there are in the United States about 50,000 school children who need sight-saving classes. "Fortunately," she says, "such classes are now maintained in more than 200 cities and towns in 28 states, the District of Columbia, and Hawaii, with a

total enrollment of about 9000; but there are still about 41,000 children who need these special educational facilities."

"Farsightedness is the most common visual defect among American school children," according to Mrs. Hathaway. "Astigmatism is next in frequency, and nearsightedness is third. Other common eye defects among children of school age are cross-eyes and inflammation of the eyelid lining."

Catholic Education News

PERSONAL NEWS ITEMS

Most Rev. James J. Sweeney, D.D., left San Francisco recently to become the first bishop of Honolulu, Hawaii.

Rev. Robert Holland, S.J., of Fordham University was made a Mohawk Indian chief last summer because of his publication of a book on the beatification of Kateri Tekawitha, the Lily of the Mohawks.

Rev. Dr. William J. Lalou, of the Catholic University of America, was made a member of the Mohawk Tribe at the Jesuit Mission at Caughnawaga, Canada, on October 18. This also was in recognition of Father Lalou's interest in the proposed canonization of Kateri Tekawitha, who died in 1680 and is buried at Caughnawaga.

Very Rev. Dr. Casimir Reklatis, M.I.C., procurator general of the Marian Fathers (*Congregatio Clericorum Regularium Marianorum sub titulo Immaculatae Conceptionis Beatae Mariae Virginis*), has been named superior-general as American provincial of the community. Headquarters are at Marian Hills Seminary, Hinsdale, Illinois.

Rev. Francis S. Betten, S.J., Jesuit historian and member of the faculty of Marquette University, Milwaukee, Wis., recently observed his 60th anniversary as a member of the Society of Jesus.

Very Rev. J. M. Noonan, C.M., president of Niagara University, Niagara University, New York, was elected president of the Association of Colleges and Universities of the State of New York.

Sister Mary Sebastian Nolan died September 26, after 67 years of labor as a Sister of

Mercy, almost 50 of which were spent in the field of active teaching. Sister Mary Sebastian was the first superior and principal of Mercy High School, Chicago, Ill., when that school opened in 1924.

Sister Mary Dominic, O.P., has been appointed to succeed **Sister Mary Vincent, O.P.**, as president of St. Mary's Dominican College in New Orleans. **Sister Mary Alexaida, O.P.**, succeeds **Sister Mary Kevin, O.P.**, as dean of St. Mary's College.

Mother Marie Symon, assistant general of the Religious of the Sacred Heart, died in Rome on August 14.

Brother F. Timothy, F.S.C., has been appointed dean of the University of Scranton, Scranton, Pa., succeeding **Brother Emilian**, who has been transferred to La Salle College in Philadelphia, Pa., as head of the philosophy department.

PUBLIC SCHOOL RELATIONS

A Catholic student center at Southwestern Louisiana Institute, a State College, is being erected. There will be three units—a chapel, a social center and the chaplain's quarters, office and a library.

The Board of School Commissioners of Halifax, N. S., Canada, has approved a program daily devotional exercises which is now being followed in all the schools of the city, public as well as Catholic. The program prescribes singing of the Doxology by teacher and pupils, short "prayer sentences" read by the teacher, singing of a hymn by teacher and pupils, Scripture reading, recitation of the Lord's Prayer, and singing of the national anthem.

Five public (nonsectarian) schools in the district of Richmond, Ontario, Canada, recognizing the need for religious instruction, have allocated a period once a week for religious instruction. The arrangements have been made with the approval of the Ontario Department of Education.

SIGNIFICANT BITS OF NEWS

Through the efforts of their pastor and their own cooperation, members of St. Clement Parish, Cleveland, Ohio, are paying the tuition of their students whose parents couldn't otherwise afford to pay to send their boys and girls to a Catholic high school. This year, 54 of the 75 eighth-grade graduates are in Catholic high schools and of this number the parish is paying the tuition, in whole or part, of 40. It is reported that already the congregation is contributing more generously on Sundays and is happy the money is being used to give Catholic education to Catholic boys and girls. "I don't think any Catholic student has any excuse now for not going on to a Catholic high school or academy," commented Monsignor Schmitz, the pastor.

In a farewell audience with His Holiness Pope Pius XII, it was revealed that Myron C. Taylor, President Roosevelt's personal representative to the Vatican recently, made a gift of his Villa Schifanoia at Florence to the Holy Father in perpetuity for religious and educational purposes. In conformity with a desire expressed by Mr. Taylor, His Holiness has been pleased to assign the villa for the purposes designated to Rosary College, River Forest, Ill.

At the 19th annual convention of the National Catholic Rural Life Conference held in Jefferson City, Mo., October 4 to 8, editors of three prominent farm publications and the editor of the Denver *Register* participated in a symposium. A number of members of the hierarchy and clergy were also active on the program.

The fifth of a series of programs commemorating the double anniversary of the encyclicals *Rerum Novarum* and *Quadragesimo Anno* was held in San Francisco, Calif., September 30 and October 1. Speakers were selected from among the clergy, government and state departments, the universities, and the ranks of labor and employer.

Mount Mary College in Milwaukee, Wis., was the scene of the fifth annual conference of the Catholic Art Association on October 11 and 12.

The Federal Government is evolving a plan for all schools of the nation to participate in the defense savings program, according to a communication sent to diocesan directors of schools by Rev. Dr. George Johnson, director of the NCWC Department of Education. Dr. Johnson called attention to the fact that the government plans to furnish without cost for use by the schools a series of manuals, texts, and syllabuses on the program.

The collaboration of two mission societies in providing an enlarged program of mission education for Catholic grade school children is announced. According to the new arrangement the *Annals of the Holy Childhood*, monthly magazine of the Association of the Holy Childhood, will carry, as regular features, stories and articles on the various mission fields of the world, written especially for children by the editorial staff of the Mission Crusade, which will also correlate these readings with the C.S.M.C. course of mission study in its grade school publication, the *Junior Crusade Programmer*.

Celebration of the Sulpicians' tercentenary and the 150th anniversary of St. Mary's Seminary in Roland Park, Baltimore, Md., took place in November. One of the features of the observance was the blessing of the cornerstone of the new chapel at the seminary.

Firsthand information on the folklore and customs of the Fox Indian tribe was gained by Rev. Dr. James A. Geary, of the Catholic University of America. Father Geary spent the past

(Continued on page 5A)

New Books of Value to Teachers

Thomistic Psychology. A Philosophic Analysis of the Nature of Man

By Robert Edward Brennan, O.P., Ph.D., 401 pp., \$3. The Macmillan Co., New York, N. Y.

This is an outstanding book. As the subtitle indicates, it is a philosophic analysis of the nature of man; and, as the main title frankly states, it is based on the principles and teachings of St. Thomas Aquinas. The book is prefaced by an appreciative introduction from the pen of Mortimer J. Adler, the distinguished philosopher of the University of Chicago.

Inasmuch as St. Thomas raised the structure of his philosophy on the foundations laid down by Aristotle, it was but natural for the author to link the teachings of these two geniuses together in the treatment of his subject matter and then compare the results with the techniques and theories of the modern psychologists. Book One treats of the psychology of Aristotle (pp. 3-33). Book Two, which comprises the bulk of the volume (pp. 47-328), contains the author's complete psychology, based on the psychology of St. Thomas. Book Three (pp. 335-364), finally, treats of modern psychology and the Thomistic synthesis. Each chapter is followed by readings and a number of text clarifications. A serviceable index of 11 pages concludes the volume.

The following chapter headings of Book Two clearly indicate the author's line of thought: Man, the integer; the vegetative life of man; the sensitive knowledge of man; the passions and actions of man; the intellectual knowledge of man; the volitional life of man; the powers of man; the habits of man; man, the person; the soul of man.

Father Brennan begins with man as a hylomorphic substance, a unit or synolon consisting of body and soul, as evidenced by the psychosomatic character of his being. In the subsequent discussion of the manifold activities and powers of man, the author never ceases to stress this fundamental fact of man's nature. One might question the pedagogic wisdom of starting with the difficult and profound doctrine of hylomorphism, because this presupposes considerable philosophic knowledge and insight; ordinary students, unless they have had a previous course in cosmology from an Aristotelian-scholastic point of view, will certainly find in hylomorphism a problem both deep and obtruse. However, once this hurdle is surmounted, the central doctrine of the hylomorphic composition of man should, like the beam of a searchlight thrown upon a spacious landscape, illumine the entire field of psychology and make for a better understanding of human nature in all its manifestations. Well-chosen quotations from Aristotle and St. Thomas help to clarify the subject matter throughout. Mortimer Adler observes: "This is not a textbook, but a book of texts with commentaries thereon." It would be erroneous to take these words of Adler too literally. Fr. Brennan's *Thomistic Psychology* is far more than a book of texts plus commentaries, and it can serve admirably as a textbook. True, everything is based on Aristotle and St. Thomas; their doctrines, however, are merely the skeleton which serves as a framework to carry the flesh and bone of a truly modern and modernized psychology.

The author has the unique gift of clear language for clear thoughts. His style is crisp, trenchant, in part almost epigrammatic. He is admirable in making and elucidating distinctions, thereby removing or forestalling confusion of ideas. His treatment of the various issues and problems is sufficiently full for the purpose in view, with a phraseology which is concise and to the point. This reviewer, however, regrets that the author did not make a more extensive use of the data and findings of experimental psychology as a factual support for the psychology of Aristotle, St. Thomas, and modern scholasticism; this, it would seem, would make the book more palatable for nonscholastic readers who have no acquaint-

ance with psychology except along experimental lines.

All in all, Father Brennan's *Thomistic Psychology* is recommended as a fine book well written. We wish it a wide circulation. With Mortimer Adler, we also desire "to tell the student, into whose hands this book falls, how fortunate he is that, at the beginning of his career, his interest in human nature is not frustrated by an unintelligible jumble of factual data, further confounded by specious interpretations, which is the picture of psychology as presented in the ordinary textbook." — *Celestine Bittle, O.F.M.Cap. Life Science*

By George W. Hunter, Ph.D. Cloth, 803 pp., American Book Co., New York, N. Y.

The understanding of the general principles of biology is a necessary part of the fundamental background of any intelligent citizen. An understanding of these principles as applied to everyday life may be gained if biology is presented as a series of worth-while problems, since such a presentation tends to integrate the principles with the life experiences of the students. All this *Life Science* aims to do by presenting biology, shorn of much of its technicalities, from a functional standpoint.

An abundance of material of varying difficulty is provided to allow for individual differences among students. For the most part the material seems to be suitable for those of the better-than-average intelligence of the tenth and higher grades. The illustrations are profuse, well chosen, and provided with thought-provoking captions. Clever use has been made of the cartoon. Though an adequate coverage of the text may preclude any supplementary reading, an extensive list of interesting and informative books is included at the end of each unit. Self-tests and suggested activities aid the student in determining how well he has grasped the subject matter. The glossary is very complete. In fact, with a book filled with so much enjoyable and instructive material for the student, it is unfortunate that some means has not been included to transport this 50-oz. book from one place to another for the pupil. — *B. H. C.*

Living Catholic Authors of the Past and Present — Vol. 2

By Brother George N. Schuster, S.M. 24 pp. 10 by 7, illustrated. Bound in heavy, enameled paper. 35 cents. In lots of 50 or more copies, 20 cents each. Published by the author at 4701 S. Grand Blvd., St. Louis, Mo.

This is the new de luxe form or, as the author says, the second volume. The first, issued in the form of a large chart for use in high schools, was a successful publication last year.

The author tells the story of Catholic literature from St. Peter to Pope Pius XII, from St. Paul to Hilaire Belloc, in pictures and terse biographical notes. The Tree of Catholic Literature with its roots in the past and national branches with authors as leaves is repeated here in a more convenient form. There are eight illustrated pages of brief descriptions of modern Catholic books.

Traffic Lights
By Mary Kiely. Paper, 128 pp., illustrated. 50 cents. Pro Parvulus Book Club, Empire State Bldg., New York, N. Y.

In a foreword to this work, Father Gardiner, S.J., says: "You will find in this handbook rather a complete philosophy of literature for the young. With her experience in dealing with books for children, Miss Kiely speaks with authority, which is heightened by her own successful book, *O'Donel of Destiny*. Here you will read sensible and cogent reasons, if indeed you need them, why your children should read the best." Those words supply a good general description as well as an evaluation of this latest discussion of books for the young by Miss Kiely, the editorial secretary of the Pro Parvulus Book Club.

The first chapter, "Making Booklovers," strikes

a keynote in stressing the importance of introducing children to the best in juvenile literature and to such adult books as may be suitable to their present mental age.

A significant chapter, *A Medal for a Book*, gives a complete list of the Newberry Medal books and explains why each one of them, with a very few exceptions, is based on a philosophy of life foreign to Christianity or ignores spiritual values. That is the reason why the Pro Parvulus Book Club has instituted its own Father Finn Medal to be awarded annually, beginning in 1941, for the outstanding juvenile book written in a Catholic literary atmosphere.

Traffic Lights is a handbook of principles for librarians, teachers, and parents. It is not a catalog or list of books, although it contains brief lists by way of illustration. A special chapter discusses Catholic book aids and lists referring the reader to many sources of information about books, including a number of lists. — *The Boy Who Saw the World*

By Brother Ernest, C.S.C. Boards, 121 pp. The Dujarie Press, Notre Dame, Ind.

Adult readers who have been accustomed to a conservative type of book illustration may be disturbed at the very modernistic dry-brush technique employed in this book. But young people who do not have the prejudice of an older generation will like the quick effects of the illustrator's unique work. Both old and young will thoroughly enjoy the directness and brevity of the author's story of St. Francis Xavier, of his burning zeal for religion, and of his magnificent conquests in India and Japan.

Ready to Read Building Word Power

By D. D. Durrell, H. B. Sullivan, and others. Paper and cloth, 66 and 96 pp., 28 cents and \$1.36 respectively. World Book Co., Yonkers, N. Y.

Believing that the most common problem in teaching beginning reading arises from the fact that the child fails to remember the words that have been taught, the authors have in *Ready to Read*, provided, in workbook form, two sets of exercises — one to develop auditory discrimination and one to develop visual discrimination. It is amply illustrated and prepared for use with beginners in first grade and for remedial work with older primary children.

Building Word Power is a teacher's guidebook to accompany *Ready to Read*. Complete instructions for the use of the visual discrimination exercises are contained in the pupil's book; however, more complete auditory discrimination exercises are given in the teacher's book.

Parish School Problems

By Paul E. Campbell. Cloth, 213 pp. \$1.75. Joseph F. Wagner, Inc., New York, N. Y.

The book offers a scientific and sympathetic treatment of a variety of problems interwoven in the relations of the three elements of the parish school, the parent, teacher, and child. Current approved procedure and the findings of educational science are combined with the immutable truths of the Catholic philosophy of education in the enlightening discussions of a carefully selected list of topics that includes: the problems of the school of the present, the beginnings of Christian character, the teacher, the principal, exceptional children, tests, failure, the pastor, and the custodian.

The Mass

By Rev. Joseph A. Dunney. Cloth. x-375 pp. \$1.25. The Macmillan Co., New York, N. Y.

This book, somewhat old fashioned in format and illustrations, is a simple but gripping account of the Mass, its meaning, its ceremonies, and its history. For high school classes and for the adult reader who wants an authoritative but inspiring account of the Mass, this book will be quite satisfactory.

(Continued on page 9A)

Hillyard Floor Treatments Will

SAVE YOUR FLOORS

Hillyard Floor Treatments penetrate deeply into the wood cells, seals the wood fibres and becomes an integral part of the surface and a permanent base for Hillyard's Floor Finish. Call or wire us for a Hillyard Maintenance Engineer, his advice and recommendations are FREE.

HILLYARD SALES COMPANY

...DISTRIBUTORS HILLYARD CHEMICAL CO. ... ST. JOSEPH, MO. ... BRANCHES IN PRINCIPAL CITIES...

Catholic Education News

(Continued from page 361)

summer on the Fox Indian Reservation at Tama, Iowa, and in cooperation with the reservation authorities, began the translation of a 1100-page document written in the Fox Tribe's native tongue.

La Salette Missionary College at Terrace Park on West Okoboji Lake, Milford, Iowa, has been dedicated recently, and is the first house and seminary of the La Salette Missionary Fathers in the midwest.

A sharp increase in the enrollment of all Catholic schools in the archdiocese of Los Angeles for the current semester is shown in figures recently released. A new all-time high of 34,097, or 2576 more students than were enrolled last year, was announced.

The new minor Seminary of Our Lady of Providence opened September 15 at Warwick Neck, R. I. The seminary is open to candidates for the priesthood who have completed elementary, junior high, or high school grades.

The first seminary of the Society of Mary in the United States was opened recently in Washington, D. C. Known as the Marianist Seminary, it will serve both the Eastern and Western provinces.

A Protestant clergyman and chairman of the Inter-denominational Committee on Released Time for Religious Education in New York stated that the Catholic Church is far in advance of Protestant groups there in expanding its religious education facilities to accommodate school children taking advantage of the weekly "released time" permitted by the Board of Education.

The work of Pax Romana, the national federation of university students, has expanded greatly in the Western Hemisphere during the past two years. There are now two permanent secretariats, the one which has functioned at

Washington, D. C., since 1939 and one at Bogota which was established at the time of the recent convention in that city. Eight new federations have been added to the organization during this time.

The *Autobiography* of Eric Gill has been selected for the 1941 honor award of the Gallery of Living Catholic Authors. The book was completed by the author just before his death last year. The American edition was published in 1941 by the Devin-Adair Company and was the choice of the Catholic Book Club for June, 1941. The Gallery award will be made for an outstanding book by a Catholic author each year on the Feast of Christ the King. Gallery headquarters are at Webster College, Webster Groves, Mo.

The Minnesota-Dakota Unit of the Catholic Library Association held its seventh annual conference, on November 21, at the College of St. Scholastica, Duluth, Minn.

A reading list entitled *Suggested Reading in Ibero-American History* is being distributed by the Latin America Committee of the Catholic Association for International Peace.

Five Sisters have completed the standard and advanced first-aid courses sponsored by the Spokane, Wash., chapter of the Red Cross, entitling them to impart such instruction in the Catholic schools and colleges of the Pacific Northwest.

In a research paper on nursing and the need for qualified staffs to assist in the National Defense Program, Sister M. Maurice Sheehy, R.S.M., of the faculty of the Catholic University School of Nursing Education, described the part played by Catholic Communities in the care of the sick. She stated that the first reference to a person as a nurse after the foundation of Christianity is that of Phoebe spoken of by St. Paul. "In the foundation days of Christianity," said Sister Maurice, "it was not uncommon to find wealthy women who had become converts opening their homes as hospices for the sick and the poor, devoting their entire for-

tunes and energies to this particular work. One of these especially well known in literature, history, and drama alike is Fabiola, who built the first institution during the fourth century that was intended solely for the care of the sick."

Sister Maurice added, "The story of the services rendered by religious communities during the many wars will never be fully known or appreciated."

Rev. Dr. James A. Magner, procurator of the Catholic University of America, at Washington, D. C., in an interview recently stated that it is his observation that the general condition of the Church in Mexico and Guatemala has notably improved within the past year. Father Magner directed a seminar during July and August in these two countries. A number of serious obstacles, according to Dr. Magner, still stand in the way of religious programs, however.

The tercentenary of the founding of the Society of St. Sulpice and the sesquicentenary of the founding of St. Mary's Seminary, Baltimore, Md., were observed in a series of ceremonies held in Baltimore, November 10-12.

The Catholic Teachers Association of the Diocese of Brooklyn is sponsoring three lecture courses this year. The first, on *Methods of Religious Instruction*, will be given by Mother Bolton. College credit will be offered for the course, which is to be held at St. John's University, Brooklyn, N. Y. The aim of the course is to provide teachers and lay persons interested in the work of the Confraternity of Christian Doctrine with the opportunity of becoming better acquainted with the most recent methods of religious instruction and thus to fit themselves to promote the work of Catholic Action in a more effective manner.

WHAT THE COLLEGES ARE DOING

Loyola University in Chicago, recognizing the need for trained, permanent leaders in public administration, labor economics, and sociology, has established an Institute of Social Administration. A full program of courses for persons

(Continued on page 6A)

SERVE THE COFFEE THAT MAKES FRIENDS!**SEXTON Sherman BLEND**

What makes one coffee so much more delicious, so much more satisfying than another, is the ability of the sponsor of the one to blend and roast coffee to perfection. That is an art which only time and skill develops. For more than 57 years,

John Sexton & Company have specialized in supplying coffee to those who must feed and please many people every day. Today, Sexton Sherman Blend Coffee represents the supreme achievement in this long history of coffee experience.



© 1941 JOHN SEXTON & CO.

Catholic Education News

(Continued from page 5A)

desiring specialized training for career work in these fields is offered.

¶ Manhattan College, New York, N. Y., has begun its fourth defense training series of courses. The college is starting courses at five points in the metropolitan area, including defense plants to enable workers in specific crafts to increase their efficiency and qualify for more important jobs. The United States is defraying all the expenses of the classes, which are held three nights a week for a 10-week period. No charge is made to students.

¶ Georgetown University in Washington, D. C., has received a bequest of \$100,000 in the will of Mr. Charles Gulenz, of Pittsburgh, Pa., to finance scholarships at the university for needy Catholic students from the donor's city.

¶ Georgetown speech institute, a new activity of Georgetown University, made possible through the gift of an "anonymous friend," includes a soundproof public auditorium, recording equipment, and a short-wave radio station that makes Georgetown the latest addition to the Inter-collegiate Broadcasting System.

¶ Seattle College, Seattle, Wash., is again offering courses in engineering, drawing, engineering problems, engineering mathematics, and blueprint reading. New and more advanced courses will be offered when these basic courses are completed. The courses carry college credit.

¶ St. Mary of the Springs College, Columbus, Ohio, has secured five prominent scholars and writers to deliver lectures in the 1941-42 or fifth season of Erskine Lectures at the college.

¶ Quincy College, Quincy, Ill., has begun its fall aviation program, with the completion of the government assigned quota.

¶ De Paul University, Chicago, Ill., has established a placement bureau, which is meeting with

gratifying results. Students seeking to earn part of their tuition while they study are being provided part-time positions ranging from club athletic directors to hotel bellhops.

¶ At the University of Notre Dame, Notre Dame, Ind., 165 freshmen and sophomores have begun intensive training for admission to the new Naval Reserve Officers Training Corps.

¶ St. Ambrose College, Davenport, Iowa, is now using its new \$150,000 library and administration building. A memorial plaque in the new structure bears witness to the fact that \$40,000 was contributed toward the building by the Friends of St. Ambrose, a non-Catholic organization.

¶ The Catholic University of America has sponsored the publication of a book entitled *Scientific Aspects of the Race Problem*. Both Catholic and non-Catholic authorities have contributed to the book which clearly reflects opposition to the theory of a superior race.

¶ "How to Educate Modern Youth" was the title of a public address by Dr. Mortimer J. Adler at Providence College, Providence, R. I., on October 29.

¶ St. Bonaventure College, St. Bonaventure, N. Y., on the Feast of St. Francis of Assisi, presented its Catholic Action Medal to Sir John Stephen Burke, Papal Chamberlain of the Cape and Sword, eminent Catholic leader of New York City.

¶ St. John's University, Brooklyn, N. Y., has added to the curriculum of the College of Arts and Sciences two new courses, both of which are directly attributable to the war. They will cover the *Economics of National Defense*, and *Latin American History*.

¶ De Paul University, Chicago, has organized a new course to train young men for assistant executive positions. There are frequent calls for men with a university background to act as secretaries.

¶ The University of Notre Dame has cooperated with the Outdoor Advertising Association of America in a permanent foundation to teach outdoor advertising to selected students.

¶ The Catholic University of America is conducting some special defense courses in cooperation with the United States Government. Two of these courses for 8 weeks and three for 16 weeks include testing of materials, elementary structures, intermediate machine design, elementary mechanics, and engineering mathematics. Free tuition is offered by the United States Government. The Catholic University of America is also giving special training in its school of nursing administration to graduate students and enlarging its classes in nursing in Providence Hospital. This is being done to help relieve the shortage of nurses caused by the defense program.

¶ Boston College, Chestnut Hill, Newton, Mass., is the recipient of a donation of a library of mathematics and mathematical physics.

¶ St. Joseph's College extension department, West Hartford, Conn., this year is featuring a course in introduction to hemispheric affairs. Fourteen other extension courses are offered.

¶ Mount Mary College, Milwaukee, Wis., conducted by the School Sisters of Notre Dame, has announced an evening course for men. This course on Catholic literary masterpieces is similar to one offered for women. Other courses for women include personality and psychology, public speaking, and poise and posture.

¶ Seattle College, Seattle, Wash., is offering a great variety of subjects in its evening classes. Among courses available are creative writing, engineering, drawing, blueprint reading, shorthand, typing, accounting, commercial art and illustration, and the various courses in psychology, sociology, and ethics.

¶ St. Edward's University in Austin, Tex., has instituted one-year courses which enable a high school graduate to enter the army air corps without mental examination.

¶ Manhattan College, New York City, in its school of engineering, began a new series of defense courses. All expenses involved in giving the courses are defrayed by the United States Government, and there is no charge to be paid

for Plays — Pageants or Entertainments

COSTUME FABRICS

ACCESSORIES AND DRAPERY

The **RIGHT** Type
of Fabrics for . . .
achieving fine effects
ECONOMICALLY!

Every fabric for every purpose. Specialists in creating materials with "eye-appeal" at prices that enable production of plays, etc., within the limits of your budget. Ask for catalog and price list.

DAZIAN'S inc.

142 W. 44th St.

New York, N. Y.



by students. Classes are held on three nights a week covering a 10-week period.

¶ The University of Santa Clara, in Santa Clara, Calif., this year has the largest freshman registration in its history. The university has entered upon its 91st year as a school of higher learning.

¶ St. Joseph's College for Women, Brooklyn, conducted by the Sisters of St. Joseph, this fall began its 26th year.

¶ Springfield Jr. College, Springfield, is doing its share in the national defense program. A course in medical shorthand and vocabularies used in various civil service and federal secretarial positions will be included, as well as the C.A.A. private pilot-training course, and a free course leading to a certificate in home hygiene sponsored by the Red Cross.

¶ St. Bonaventure College, at St. Bonaventure, N. Y., has invited parochial schools of its vicinity to participate in preparing exhibits for the second annual observance of National Catholic Book Week, Nov. 2-9, to be held at the college. Rev. Irenaeus Herscher, O.F.M., librarian, said that the program would be entirely without commercial sponsorship, its purpose being to call attention of Catholics to the literature of their own tradition. The science department of St. Bonaventure College has earned for itself national prominence through its studies of the plants and mosses of Cattaraugus County (New York).

FOR THE POPE'S INTENTIONS

The American Sodalists' secretariate has issued through *The Queen's Work*, 3742 W. Pine Blvd., St. Louis, Mo., a bulletin urging sodalists to offer a triduum of Masses and Holy Communions for the intentions of the Holy Father, in connection with the Feast of the Immaculate Conception, December 8. Reports of these triduums sent to *The Queen's Work* by Dec. 15 will be tabulated and cabled to the Pope as a Christmas gift from sodalists of the U. S. and Canada.

GRADE AND HIGH SCHOOLS

¶ The new \$3,000,000 Cardinal Hayes Memorial High School, New York City, was dedicated in September. Very Rev. Philip J. Furlong is principal of the new school.

¶ A donation of \$150,000 has made possible the erection of a new St. Mary's High School in Colorado Springs, Colo. It is expected that the new building will be completed and ready for occupancy in the fall of 1942.

¶ The sacrifices of the members of St. Raphael's parish, Garden City, Mich., have made possible the opening there of a new parochial school, which was dedicated September 14.

¶ A new high school, fully accredited for boys and girls, has been established at Holy Cross School, Louisville, Ky. It is staffed by the Sisters of Mercy.

¶ A Chinese Catholic school in Chicago's Chinatown has been established to mark the first anniversary of the Chinese Catholic mission there. It is the only school of its kind in the Middle West.

CATHOLIC CHARITIES MEET AT HOUSTON

The parochial schools of Houston, Tex., participated in the twenty-seventh meeting of the National Conference of Catholic Charities and the annual meeting of the Society of St. Vincent de Paul, Sunday, October 19, by singing for the solemn pontifical Mass in the Public Colosseum under the direction of the Sister supervisor of music. Three thousand children participated in the program.

The Most Rev. Robert E. Lucey, D.D., archbishop of San Antonio, in a general review of charity in his sermon during the pontifical Mass said, "Shall we not devote special attention to those whose activities in life must be largely manual by giving them some form of special education?" The statement is significant in the fact that with the advance in Catholic educa-

tion and with the pronouncement of the Holy Father in the social encyclicals the need of not only an advance in vocational guidance but help "to those whose activity in life must be largely manual" is coming forward for a redefinition by the Catholic educator.

The twenty-eighth meeting of the National Conference of Catholic Charities will be held in Buffalo, N. Y.

FELICIAN SISTERS MEET

Representatives from the six provinces in the United States of the Felician Sisters met for an educational conference at Villa St. Felix, near Plymouth, Mich., August 28-30.

The Felician Sisters number 4000 in their provinces of Detroit, Chicago, Pittsburgh, Buffalo, Lodi, N. J., and Enfield, Conn. The first group came from Cracow, Poland, to Wisconsin in 1874, later establishing a mother house in Detroit. They teach more than 230,000 pupils in 223 elementary schools and conduct 27 high schools, 16 commercial schools, 8 orphanages, and four homes for the aged.

YOUNG MEN STUDY HISTORY

Teachers and community leaders who have been wondering why study clubs are rather commonly considered purely feminine institutions will be interested in the program of the Salesian Academy of Salesian Boys Club in San Francisco.

The Salesian Academy is a sort of study club composed of more than 100 young men, mostly college graduates. It was founded some six years ago by Rev. Oreste Trinchieri, S.C., and Angelo A. Fusco, who is the present director. During the past six years the academy has carried on a program of study of the "European Tradition of Culture."

This year the subject of study is "American History, Highlighting Latin Contributions." Some of the subjects for research and for presentation by individual members are: Columbus; Spanish, (Continued on page 8A)



Individual RE-NEW-POINTS to Fit Each Hand... Will Pave the Way to Quicker, More Legible Penmanship

Leading educators agree that handwriting is mastered quicker and easier if students are equipped with pen points designed to fit their hands. That's why an Esterbrook Re-New-Point Fountain Pen is ideal for students.

31 Re-New-Point Styles

Esterbrook gives students the writing points individually suited to their needs . . . the kind of pen they will use in business later on. 31 Re-New-Point styles are available. The complete pen sells as low as \$1.00 . . . extra Re-New-Points are 25c and up.

Your stationer or school supply house
will quote on your requirements.

THE ESTERBROOK PEN COMPANY
70 Cooper Street, Camden, N. J.



Esterbrook

FOUNTAIN PEN

Catholic Education News

(Continued from page 7A)

French, and English settlements; the philosophy leading to the Revolution; Making the Constitution; Bishop England; the Mexican War; Irish immigration; slavery and the Civil War; Catholicism and anticlericalism in Italian immigration.

Members of this study academy also serve as voluntary leaders in the youth program of the Salesian Boys' Club in the North Beach district in California.

CONFRATERNITY APPOINTS DIRECTORS

The Bureau of the Confraternity of Christian Doctrine of the N.C.W.C., Washington, D. C., has announced the appointment of the following archdiocesan and diocesan directors:

Directors:

Archdiocese of New York: Rev. Thomas A. Ryan, 33 E. 51 St., New York, N. Y.

Archdiocese of Chicago: Rev. John R. Gleason, 755 N. State St., Chicago, Ill.

Diocese of Altoona: Rev. Francis R. Hoy, St. Patrick's Rectory, Newry, Pa.

Diocese of Buffalo: Rev. Joseph E. Schieder, 407 Northland Ave., Buffalo, N. Y.

Diocese of Bismarck: Rev. Aloysius J. Galowitsch, Our Lady of Consolation Church, Alexander, N. Dak.

At present there are 104 archdiocesan and diocesan Confraternity directors in the United States.

PUBLIC SCHOOL RELATIONS

¶ Pupils of all denominations attending the senior high school of Charleroi, Pa., are dismissed for the last period on Friday mornings to attend instructions in their respective churches.

¶ School boards throughout California were advised that they should not "prevent the opera-

tion" of the bill enacted by the 1941 state legislature authorizing public school buses to transport children to Catholic and other private schools.

¶ The state department of education, Albany, N. Y., has sustained for the third successive time an appeal protesting the action of Eastport taxpayers, who voted against providing free bus transportation to children attending religious schools.

¶ The opinion of the attorney general, that the statute of the state of Washington, making it mandatory on school districts operating school buses to transport private and parochial as well as public school children, is constitutional, was based on the fact that bus service is rendered to school children, and not to schools. A statute passed this year enforces the right of private school children to public bus transportation. A five-year fight to provide free transportation in New York State for children attending private and parochial schools came to an end in May, 1939, when Governor Lehman signed a bill passed by the legislature providing such transportation.

CHRISTMAS SEALS

Since the sale of Anti-Tuberculosis Christmas Seals began, the death rate from tuberculosis has dropped 75 per cent. The sale begins November 24, 1941.

CHRISTMAS SEALS



Protect
Your Home from
Tuberculosis

¶ According to an opinion written by the attorney general, Denver, Colo., electors of a school district may authorize the board to transport children to a parochial school in a public school bus.

COMING CONVENTIONS

- Dec. 10-13. American Vocational Association, at Boston, Mass. L. H. Dennis, 1010 Vermont Ave., Washington, D. C., secretary. • Dec. 26-29. Music Teachers National Association, at Minneapolis, Minn. D. M. Swarthout, University of Kansas, Lawrence, Kans., secretary. • Dec. 27-28. Oregon-Washington Regional Unit of Catholic Library Association, at Spokane, Wash. Brother David, C.S.C., University of Portland, Portland, Ore., secretary. • Dec. 28. Chicago Catholic Science Teachers Association, at Chicago, Ill. Sr. Cyprian Johnson, Siena High School, 118 N. Central Ave., Chicago, Ill., secretary. • Dec. 28-30. American Catholic Sociological Society, at New York, N. Y. Rev. Ralph A. Gallagher, S.J., Loyola University, Chicago, Ill., secretary. • Dec. 29-31. American Catholic Historical Association, at Chicago, Ill. Rt. Rev. Msgr. Peter Guilday, Catholic University of America, Washington, D. C., secretary. • Dec. 29-31. Modern Language Association of America, at Indianapolis, Ind. Prof. Percy W. Long, 100 Washington Square, East, New York, N. Y., secretary. • Dec. 29-31. National Business Teachers Association, at Chicago, Ill. J. Murray Hill, Bowling Green, Ky., secretary. • Jan. 2. Middle Atlantic Unit, H. S. Dept., N.C.E.A., Cardinal Hayes H. S., Sr. M. Bernardita, 560 Lexington Ave., New York, N. Y., secretary. • Jan. 8-9. Association of American Colleges, at Cleveland, Ohio. Dr. Remsen D. Bird, Occidental College, Los Angeles, Calif., president.

STATE ASSOCIATION MEETINGS

- Illinois Education Association, at Chicago, Ill. Dec. 29-31. Irving F. Pearson, 100 E. Edwards St., Springfield, Ill., secretary. • Missouri State Teachers Association, at St. Louis, Mo. Dec. 3-6. Everett Keith, Columbia, Mo., secretary. • Missouri Vocational Association at St. Louis, Mo. Dec. 3-6. Grace Riggs, Manual High and Training School, Kansas City, Mo., secretary. • New York State Vocational Association, at Syracuse, N. Y., Dec. 29-31. Roy F. Johncox, 2 Saratoga Ave., Rochester, N. Y., secretary. • Ohio Education Association, at Columbus, Ohio. Jan. 2-3. Walton B. Bliss, 215 E. Broad St., Columbus, Ohio, secretary. • Pennsylvania State Education Association, at Harrisburg, Pa. Dec. 29-31. H. E. Gayman, 400 N. 3rd St., Harrisburg, Pa., secretary.

YOU! CAN'T GO WRONG

★ ★ ★

YES! THIS SUIT (No. 245) IS PREFERRED BY THOUSANDS OVER ALL OUR OTHER POPULAR STYLES

MADE IN FULL CUT GENEROUS SIZES THAT WILL PLEASE YOU. WRITE MISS COLLINS TODAY, SHE WILL BE GLAD TO SEND YOU A CATALOGUE AND SAMPLE SUIT FOR INSPECTION

ORDERS PROMPTLY FILLED

IT IS EASY TO ORDER FROM NATIONAL. YOU GET YOUR CHOICE OF OVER 20 STYLES, DIRECT SERVICE, AND LOW FACTORY PRICES

Address Your Inquiry to Miss Mary Collins

NATIONAL
SPORTS EQUIPMENT CO.
364-374 MARQUETTE FOND DU LAC, WIS.

PLANNING A NEW FOODS LABORATORY?



An efficient Foods Laboratory never "just happens." Exhaustive and painstaking preliminary planning is the one sure means of approximating the ideal arrangement.

In order to be assured of delivery of new equipment, action should not be delayed in making plans for the laboratory layout, compiling budget estimates, and writing specifications. Sheldon Sales Engineers are located in most principal cities. The one nearest you is eager to assist you.

Write today for a copy of the Foods and Clothing Section of our Catalog. Better still, request us to send a representative for a personal review of your requirements.

E. H. SHELDON & CO.
MUSKEGON 722 Nims Street MICHIGAN

New Books

(Continued from page 362)

Introductory French: A Reading Approach
By Francis M. duMont. Cloth, 471 pp. American Book Co., New York, N. Y.

For those college students who wish to acquire the ability to read French with accuracy and enjoyment this book is intended. In the introduction the fundamentals of pronunciation are discussed.

Part I consists of 21 lessons. Each lesson includes a grammar section and reference vocabulary. Special emphasis is placed on the importance of the reading selection. The aim of the wide reading offered is to provide a rich, well-varied, practical recognition vocabulary. Exercises are few.

Twenty additional reading selections are included in Part II.

A Companion to Scripture Studies

By John E. Steinmueller, S.T.D. Cloth, 478 pp. \$3.85. Joseph F. Wagner, Inc., New York, N. Y.

This first volume of a comprehensive commentary on the Bible, is an introductory compendium of scriptural studies. It takes up (a) the sources and effects of biblical inspiration; (b) the history of the Old Testament and New Testament canons; (c) the ancient and modern versions of the Bible; (d) the science of interpreting the Bible; (e) the history of biblical criticism; (f) the places, persons, ritual, and seasons of sacred antiquity; (g) the geography of the Holy Land. A series of appendices reproduces papal and other official documents on biblical study.

The book is comprehensive in its discussion of the fundamentals of biblical study and gives evidence of sound scholarship.

Games and Dances for Exercise and Recreation

By William S. Stecher and Grover W. Mueller. Cloth, 404 pp. \$3. Theodore Presser Co., Philadelphia, Pa.

This book, written by two successive directors of physical education in the public schools of Philadelphia, has grown since its first appearance in 1926 to more than twice its original size. Not only material was added but also the quality has been improved to make it still more useful. The activities are distributed in age levels from 9 to 16 years and over. The games cover not only the active and quiet varieties, but also sports and competitive athletics. The dances are accompanied by the necessary notes and, in most cases, the number of available Victor Records. It is a very comprehensive book, thoroughly indexed with full directions as to staging and equipment. This practically new book may be recommended as an excellent manual for directors of youth activities in schools, camps, playgrounds, and clubs of both sexes.—*Kilian J. Henrich.*

Famous Inventors

By Irmengarde Eberle. Cloth, illustrated, 130 pp. \$2.

The Picture Puzzle Story Book

By Hans Kreis. Cloth, 95 pp. \$2. A. S. Barnes & Co., New York, N. Y.

These are two fine educational books. In the first, 14 inventors are presented who have contributed much to the progress of culture and science. The sketches are short but quite well rounded out, and are accompanied by contemporary pictures. The biographies have been written for the purpose of making young readers understand the great benefits these men brought to mankind in addition to the revolution they caused in the manner of living of their own and succeeding days.

The second volume is not an ordinary puzzle book. It presents a happy combination of stories and picture puzzles covering among other things American History, Frontier Days, Geography,

Natural History, and everyday life. Each individual story, of about two pages, is illustrated with a picture puzzle to arouse the interest of the young in dramatic incidents and facts about their country and life. Both books are well printed and bound and will be appreciated as Christmas presents by children from the fourth grade up.

The same publisher issued the "Official National Collegiate Athletic Association Football Guide" for 1941 as a number of the American Sports Library (50 cents).—*K. J. H.*

The Grace of Guadalupe

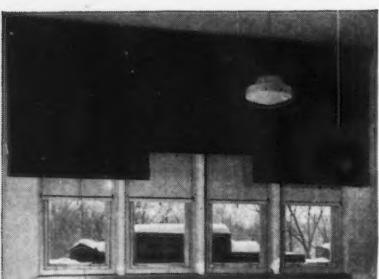
By Frances Parkinson Keyes. Cloth, \$2. Julian Messner, Inc., New York City, 1940.

Mrs. Keyes retells here the beautiful story of the appearance of Our Lady at Guadalupe to Juan Diego. In her two former books, *Written in Heaven* and *The Sublime Shepherdess*, Mrs. Keyes revealed a rare talent for giving a warm and human touch to hagiography. In this work she has done more: "She has made a unique contribution to the literary expression of the Western Hemisphere which cannot fail to advance the cause of Pan-American friendship or to excite the admiration of cultured and Christian people everywhere."

The story of Our Lady of Guadalupe and Juan Diego is given passing mention in several books and a chapter is devoted to it in *The Spirit of Serra* by Rev. T. C. Cullen, and in other works. But Mrs. Keyes' book is the first work in English devoted entirely to this beautiful story. A few lines from the work may eventuate in its wider circulation.

Juan Diego was a poor unfortunate Indian laborer, devout and humble, listening willingly to the teaching of the Spanish missionaries. He had been baptized, he received the Sacraments, and attended all church services as regularly as he could. But above all he loved and had faith in the Blessed Virgin. He was never happier than when reciting, *Dios te salve, María*. Still he was a solitary and pathetic figure, a widower past the

(Continued on page 10A)



For Windows in Multiple and for Center Pivoted Sash
The DRAPER X-L SHADING UNIT

Darkening a group of windows, no matter how great the width, can be as simple and practical as overlapping shade cloth on the casings of an ordinary size window. This is accomplished by the Draper X-L Shading Unit which will overlap a group of shades, one on the other and overlap the spaces between windows and wall. No special fixtures are required, except the inverted L-shaped bracket contained shield to which the shades are mounted above the window opening. All windows in classrooms that are to be darkened should have dual shading. Write for literature and free samples of Drapex Cloth in Tan, Green, White or Black.

LUTHER O. DRAPER SHADE CO.
Dept. CS-12 SPICELAND, INDIANA



CAPS and GOWNS

For Graduation, Choral Groups, Choirs. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples on request.

DE MOULIN BROS. & CO.
1048 S. 4th St., Greenville, Ill.

AVOID RISING PRICES

by purchasing library books now. Refer to your "Catholic School Library Book" catalog for complete lists of your elementary school needs.

The School Book & Supply Company
So. Milwaukee, Wis.

SPECIAL JOURNAL BINDER

Just the thing for every school or convent. This special CATHOLIC SCHOOL JOURNAL binder is invaluable in saving current issues from month to month before permanent library binding. Strong construction; durable black cover with publication name stamped in gold; holds over one year's issues; opens flat like a book and provides single-copy use at will.

Only \$2.00, plus postage. Order Now
CATHOLIC SCHOOL JOURNAL
Dept. 12C Milwaukee, Wis.

WANTED TO BUY

1 Copy Franciscan Educational Conference Report for 1931. State price. Box 2068, Milwaukee, Wis.



A complete portable boxing ring designed for school use. Set up or removed in few minutes. well constructed conforms to all rules low price. Send for full information.
NATIONAL Sports Equipment Co.
Fond du Lac, Wis.

New Books

(Continued from page 9A)

prime of life, with heaviness in his heart and sorrow in his soul. Then, as if brushed away by a heavenly wand, all this disappeared. On a barren mountainside which he had to pass to go to church, the Queen of Heaven herself appeared to him in all her glory.

Not until her last appearance did the Blessed Mother tell *Bernadette* who she was. But Juan knew at once that the vision he beheld was the Queen of Heaven. Our Lady bade him go to Bishop Zumárraga, who was at the time the Ordinary of Mexico, and ask him to erect a temple in her honor on the spot.

But, not more of "The Grace" here. All should read the book not only for the beauty of the story but also to learn what Our Lady of Guadalupe means to Mexico and how she was proclaimed the Patroness and crowned Queen of New Spain.

Mrs. Keyes tells the story almost from an eyewitness point of view, for she spent last summer in Mexico. The work is "the result of her research, her conferences, and her creative labors — a reverent, moving, and enlightened presentation of an ancient and beautiful story." For adults and junior and senior high school students. — S.M.S.

Why Six Instructions? Arranging For a Mixed Marriage

By Most Rev. Joseph H. Schlarman. Paper, 68 pp. B. Herder Book Co., St. Louis, Mo.

The Bishop of Peoria has prepared this book as an aid to the priest in instructing the non-Catholic (and Catholic) before a mixed marriage. Mary Our Hope

By Patricia Farrell. Cloth, 43 pp. College of Saint Francis, Joliet, Ill.

This little book is the fourth volume in a series of a volume every second year by the students of the College of St. Francis. It consists of a selection of quotations and facts, the quotations from the Old Testament, from the Evangelists, and from scholars old and new, including Pope Pius XII.

War and Conscription at the Bar of Christian Morals

By Rt. Rev. Msgr. George Barry O'Toole. Paper, 90 pp. 15 cents. The Catholic Worker Press, New York, N. Y.

This examination of the basic moral principles involved in war and conscription is popular in form and will serve for study clubs and popular reading.

Practical Problems in Church Finance

By William J. Doheny, C.S.C., J.U.D. Cloth, 120 pp. \$2. The Bruce Publishing Co., Milwaukee, Wis.

This handbook will prove indispensable to all busy administrators of church property. The publishers claim that it is "the only volume in English aiming to give clear and practical norms for emergency cases in financial transactions . . . the only book ever written which makes clear the principles governing the new and troublesome problem of refinancing."

All the discussions are based upon documental sources of Canon Law and of the Code. The author, a well-known authority and writer on Canon Law, is the assistant superior general of the Congregation of the Holy Cross at Washington, D. C.

Preaching

By Rt. Rev. Msgr. H. T. Henry. Cloth, 288 pp. \$2. Joseph F. Wagner, New York, N. Y.

A series of definite short chapters about the art and power of preaching, choosing a subject, having a definite object, properly planning, delivery, and some special topics. Each chapter may be read in from five to fifteen minutes.

Bobby Dog and His Friends

By Helen D. Hunt. Cloth, 96 pp. American Book Company, New York, N. Y.

Children will heartily enjoy the adventures of Bobby Dog and his friends, Just-a-cat, and Pink Ears, the rabbit. Dan and Betty found

SCOREBOARDS



Send card today for new circular on 1942 Models Fair-Play Basketball scoreboards.

FAIR PLAY MFG. CO.
Dept. M. Des Moines, Iowa

EVERYTHING For PROGRAMS READINGS

PLAYS OPERETTAS PAGEANTS STUNTS

Catalog Free
Wetmore Declamation Bureau
1631 South Paxton Street
Dept. C-A Sioux City, Iowa

FABRICS

for Costumes, Drapes, Flags, Banners, made to order. Write for details.

Associated Fabrics Corp.
1600 Broadway N. Y. C.

Attractive FREE Catalog
Artistic pins, rings and emblems for classes and clubs. Attractive prices. Finest quality, gold plated, silver, etc. Over 300 designs.
Write Dept. G, METAL ARTS CO., Inc., Rochester, N. Y.

UNIFORMS
NEW style Book, showing BAND and DRUM CORPS Uniforms IN COLORS. Also special designing. Wonderful line of samples.
Write us first.
DeMoulin Bros. & Co., 1047 South Fourth Street, Greenville, Illinois

The 1942 Supplement to FRENCH'S CATALOGUE of PLAYS

is NOW READY for DISTRIBUTION

Please send SAMUEL FRENCH
for your 25 West 45th Street, New York
copy today. 811 West 7th St., Los Angeles

A New Rhyming Prayer Book

For the 1st, 2nd, or 3rd grader

I TALK WITH JESUS

By Sister Mary Limana, O.P.

Children love rhyme so they will soon easily memorize these meaningful prayers. The common prayers and the Mass prayers are written in verse on the level of the primary child. Large, clear type, and colored illustrations give children the right start in understanding the Sacrifice.

16 cents

THE BRUCE PUBLISHING CO.

612 Montgomery Bldg. Milwaukee, Wis.

these pet animals great fun. The book is ideal for first graders. The illustrations are not without humor, and the vocabulary of 136 words is instructionally useful.

Our Little Friends of Switzerland

By Frances Carpenter. Cloth, 224 pp. American Book Co., New York, N. Y.

The book belongs to a series of readers designed for supplementary use in the lower grades of the elementary school. The purpose of the series is to introduce the young to the social and economic life of the people of other countries.

The authoress, drawing on her own experience, traces the life of a typical boy and girl of an Alpine village through their daily activities during spring, summer, autumn, and winter.

Catholic Rural Life Songs

Arranged by Walter Goodell. 1 to 9 copies, 25 cents each; 10 to 99 copies, 20 cents each; 100 or more, 18 cents each. Published by National Catholic Rural Life Conference, 525 Sixth Avenue, Des Moines, Iowa.

The official songs of the National Catholic Rural Life Conference. The songs, six in number, are written for four voices, with piano accompaniment. The title of the first song, "For God, Our Homes, and Our Fields" presents the theme of the whole ensemble.

Current Spanish

By Jose Martinez. Cloth, 220 pp. The Paulist Press, New York, N. Y.

This book is designed to help Spanish-speaking persons teach the oral language to English-speaking persons. The author is instructor at the United States Military Academy in West Point.

Spanish Colonial Furniture

By A. D. Williams. Cloth, 136 pp., \$3. Bruce Publishing Co., Milwaukee, Wis.

Presenting strikingly different material, this book contains designs and directions for making 57 pieces which are adaptations of authentic Spanish colonial models. The author's 25 years of study of this type of furniture, as he found it in the states of New Mexico, Texas, and Arizona, together with his extensive teaching experience, have enabled him to make the presentation of the projects comprehensive and simple.

The Canon Law Digest Supplement — 1941

By Rev. T. L. Bouscaren, S.J. Paper, 122 pp., \$2. The Bruce Publishing Co., Milwaukee, Wis.

The documents which have appeared in the *Acta Apostolicae Sedis* for 1937, 1938, 1939, and 1940 are contained in the present Supplement, adding the official documents of the past four years to those originally published in the first edition of Volume 2 in 1937. In addition, there is contained a number of documents first published recently in the *Sylloge praecipitorum mandatorum recentium Summorum Pontificum et S. Congregationis de Propaganda Fide necnon diariarum SS. Congregationum Romanarum.*

Hundreds of Turkeys — Our Animal Story Books

By Edith Oswald and Mary M. Reed. Paper, 33 pp., 24 cents. D. C. Heath & Company, Boston, Mass.

The story of a modern turkey farm which depends on incubators for the hatching of eggs is told in this primer. It is illustrated in full color by Doris and Marion Henderson. The book is sixth in order of difficulty of the series, "Our Animal Story Books."

Peanuts the Pony — Our Animal Story Books

By Arense Sondergaard and Mary M. Reed. Paper, 32 pp., 24 cents. D. C. Heath & Company, Boston, Mass.

Illustrated in color by Doris and Marion Henderson, this primer describes in a delightful manner a few episodes in the life of a pony, an animal that attracts the interest of all boys and girls.

The Rubber Industry

By Josephine Perry. Cloth, 96 pp. \$1.50. Longmans, Green & Co., New York, N. Y.

The book outlines the story of rubber in simple and brief terms that will familiarize the grade school pupil with the basic aspects of the rubber industry. It is the fourth volume of the "America At Work" series.

The School of Love

By John A. Kane. Cloth, 171 pp. St. Anthony Guild Press, Paterson, N. J.

These 17 chapters of devotional reading are written "simply, without too obvious theological elaboration, and with no pretense of philosophical learning," and it is evident that the author "has returned by predilection to the greatest source of all, the Sacred Scriptures, for doctrine and inspiration."

Saint Salvator of Horta (A Franciscan Brother)
Translated and adapted from the Italian by Leonard D. Perotti, O.F.M.

Man of Peace (St. Francis of Assisi)
By Marion A. Habig, O.F.M.

What the Mass Is for You
By Gordon Krahe, O.F.M.

These are three new 5-cent pamphlets published by St. Anthony's Guild, Paterson, N. J.

My Daily Reading from the Four Gospels

Paper, regular type edition, 288 pp., 25 cents; larger type edition, 576 pp., 35 cents.

My Daily Reading from the New Testament
Paper, 576 pp. 35 cents.
Arranged by Rev. Joseph F. Stedman. Confraternity of the Precious Blood, Brooklyn, N. Y.

Using the new authorized translation, Fr. Stedman has unified the respective parts of the New Testament which these pocket-size manuals cover to provide handy, daily spiritual reading of the finest type for even the busiest person.

Courageous Children

By Rev. Winfrid Herbst, S.D.S. Cloth, 228 pp. The Salvatorian Fathers, St. Nazianz, Wis.

This book summarizes the life stories of 11 remarkably saintly children. The recency of these lives is made realistic by the photographic portraits of the children and their parents.

The Christmas Story — According to the Holy Gospel

Retold by Catherine Beebe. Pictured by Bob Beebe. Paper, 48 pp., 50 cents. St. Anthony's Guild Press, Paterson, N. J.

It is proverbial that children delight in stories of wonder. No greater story of a true wonder of ingenuous love is to be found anywhere in literature than the story of God's coming among us. It is the purpose of *The Christmas Story* to present that event to little children in a style and format that will best convey the spiritual message of the Incarnation. Beautiful illustrations in red and black and beautifully simple style of narration accompany the gospel text. — S. M. S.

Statistics of Higher Education, 1937-38 (Abridged) —

Parts I, II, and III

By H. G. Badger, F. J. Kelly, and J. H. McNeely. Paper, 136 pp. Federal Security Agency, U. S. Office of Education, Washington, D. C.

This is Chapter IV of Bulletin 1940, No. 2.

The Church and Industrial Associations

By Rev. Joseph Husslein, S.J. Paper, 55 pp. Central Bureau Press, 3835 Westminster Place, St. Louis, Mo.

Father Husslein, an authority on social and economic questions, analyzes for employers, workers, and the clergy, the fundamentals of Catholic teaching regarding both labor unions and associations of employers.

The ideal set for these organizations by the Church, he points out with documented proof, is that they be composed entirely of Catholics. When Catholics are permitted to be members of interdenominational Christian or secular organizations, it is vitally necessary that they be thoroughly instructed in the principles of social ethics as taught by the Church.

To this end, the booklet urges the promotion of classes and clubs, which have gained much popularity recently, for the study of the moral, religious, economic, and ethical questions arising from modern society, particularly as they affect the programs of trade-unions and employers' associations.

New School Products

THEATRICAL FABRICS

Theatrical fabrics for costumes and draperies are materials that are designed and constructed especially for these purposes. Dazian's Inc. have been in this highly specialized field for 100 years and their sample service provides a most practical aid in selecting theatrical fabric requirements. You are invited to write in at any time, specifying your plans, and they will send you sample pieces of suitable fabrics. The address is Dazian's Inc., 142 West 44th Street, New York City, Department C1241.

SEATS JUST THE RIGHT HEIGHT

Stools and chairs in laboratories, home-economics rooms, typing rooms, art rooms must be readily adjustable. To meet this need the Kewaunee Manufacturing Co., Adrian, Mich., have developed a complete line of stools and chairs which are instantly adjustable. You just lift the seat to the desired height and it locks automatically. School officials will be interested in an attractive booklet in colors illustrating and describing the Kewaunee line.

INDEX TO ADVERTISEMENTS

Allyn and Bacon.....	4th Cover	Graubard's, Inc.	12A
American Seating Company..	2nd Cover	Gregg Publishing Company.....	4A
Associated Fabrics Corp.	10A	Hillyard Chemical Company.....	5A
Ave Maria Press.....	2A	Metal Arts Company	10A
Beck Duplicator Company	12A	National Sports Equipment Co.	
Binders Board Manufacturers.....	4A	.....	9A & 10A
Bruce Publishing Company, The...		Romig & Co., Walter.....	12A
.....	8A & 3rd Cover	St. Anthony's Guild.....	12A
Dazian, Inc.	7A	School Book & Supply Co., The....	10A
De Moulin Bros. & Co.	10A	Sexton & Company, Inc., John.....	6A
Dick Company, A. B.	1A	Sheldon & Company, E. H.	9A
Draper Shade Co., Luther O.	10A	Warp Publishing Company.....	4A
Esterbrook Steel Pen Mfg. Co.	8A	Weber Costello Co.	12A
Fair-Play Mfg. Company.....	10A	Wetmore Declamation Bureau.....	10A
French, Samuel	10A	Wilson Company, The H. W. .2nd Cover	

COSTUMES

FOR
SCHOOL PLAYS
PAGEANTS
OR
ENTERTAINMENTS

HUNDREDS OF
CHARACTERS
FOR EVERY
OCCASION

**Prepare For Your
CHRISTMAS PLAYS NOW**

Write for Illustrated Catalog and Price List

GRAUBARD'S, Inc.
School Outfits of all Descriptions

899 Broad St.

Newark, N. J.

MAPS • GLOBES • BLACKBOARDS • ERASERS • CHALK

Blackboard Specialists Tell All

Whether you are interested in NEW BLACKBOARD, SPECIAL TYPES AND SIZES OF BLACKBOARD, BLACKBOARD RE-SURFACING, or BLACKBOARD CARE, we can help you. Take advantage of our FREE CONSULTATION SERVICE . . . our 57 years blackboard manufacturing experience . . . bring your blackboard problem to a blackboard specialist. Address Dept. C-1241.

WEBER COSTELLO COMPANY
CHICAGO HEIGHTS, ILLINOIS

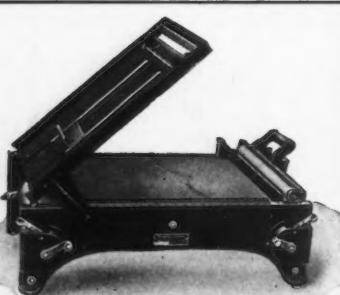
The Speedograph

A simple and inexpensive method of duplicating notices, reports, maps, graphs, exams, and records, typed, written or drawn on ordinary bond paper.

Class workbooks and supplies for all makes of gelatine duplicators.

*Write for
Speedograph Booklet.*

THE BECK DUPLICATOR COMPANY
18 West 18th Street



New York, N. Y.

Two Authorities Say:

"The Guide to Catholic Literature, 1888 - 1940, is a major reference work that should be a first purchase" — Catholic Library World, official organ of the Catholic Library Association.

"The Guide to Catholic Literature, 1880 - 1940, is recommended, particularly for Catholic libraries and large public libraries" — Subscription Books Bulletin, an official organ of the American Library Association.

Nearly 900 of the 1000 copies of The Guide to Catholic Literature, 1888 - 1940, printed this spring have already been sold. It will not be reprinted, for the type was at once dispersed. This is probably your last opportunity to secure The Guide to Catholic Literature, 1888 - 1940. A word to the wise. . . .

Available only from the Publishers

WALTER ROMIG & CO.

Publishers

14 National Bank Bldg.,

Detroit, Michigan

OBJECTIVE TESTS
IN CHRISTIAN DOCTRINE

A carefully planned series of objective tests which the teacher of religion will find an admirable help in checking the progress of the class or individual student. Adapted to the revised edition of the Baltimore Catechism, it will prove particularly serviceable as a guide in preparing examinations on the Catechism. Printed on fine white bond paper, 8½ x 11; 64 pages.

Individual copy, \$25; special discount on quantity orders. Postage is extra. Kindly direct orders to Department 4-357.

St. Anthony's Guild
Paterson, N. J.

The RIGHT things to say in
FUNDAMENTAL TALKS
ON PURITY

By the Very Rev. Sylvester P. Juergens, S.M.

These informal chats are written for the priest to instruct the boy; and the sister, the girl, in the minimum essentials which every adolescent should know in regard to sex. It is considered the duty of the religious to impart these instructions because of neglect of parents to do so and this little book will tell them precisely what to say.

40 cents

THE BRUCE PUBLISHING COMPANY
612 Montgomery Bldg.
Milwaukee, Wis.

The CATHOLIC SCHOOL JOURNAL

Index

Volume 41

January-December, 1941

The Bruce Publishing Company

Milwaukee, Wisconsin

Index to Subjects and Titles

Administration

(See *Education and Educational Problems*)

Aids for the Teacher

Aids for the Primary Teacher, 31, 67, 130, 168, 209, 245, 288, 325, 357

Creating Right Atmosphere, Sr. Margaret Clare, O.S.B., 31

Cross and Crown Color Chart, A, Sr. M. Leona, C.S.J., 323

Lost and Found Box, A, Sr. M. Hermina, O.S.B., 252

Merit Device for Primary Teachers, A, Sr. M. Hermina, O.S.B., 68

Practical Aids for the Teacher, 19, 91, 118, 163, 197, 232, 311, 343

Special Days and Weeks, 242

Stories to Help the Teacher, 129

Telling Time, Emma Gary Wallace, 31

Arithmetic

Arithmetic in the Lower Grades, Gertrude Corrigan, 66

Check Travelogue, A, Sr. M. Francis Xavier, O.P., 320

From the Land of Arithmetic, Sr. M. Jeanne, O.S.B., 131

Going to Grandmother's House, Sr. M. Hermina, O.S.B., 359

Romance of Arithmetic, The, Gertrude Corrigan, 27

That Arithmetic, A Sister of St. Francis, 271

Art

(See also *Decorations, Drawing, Pictures, Posters, and Primary Projects*)

Art in a Second Grade, Sr. De Lourdes, C.S.J., 289

Bambino for the Blackboard, A, Sr. M. Jean, O.P., 349

Christ Carrying the Cross, by Giovanni Bellini, 110

PAGES IN EACH ISSUE		
January	.....	1 to 36
February	.....	37 to 72
March	.....	73 to 108
April	.....	109 to 140
May	.....	141 to 178
June	.....	179 to 214
September	.....	215 to 254
October	.....	255 to 294
November	.....	295 to 330
December	.....	331 to 362

Drama Workshop Mural, A, Sr. Jane Catherine, O.S.U., 20
Education by Prayer, Art, and Music, Larry E. Wallace, 187

Frieze on the Mysteries of the Rosary, A, Sr. M. Isidore, O.S.B., 355

Geometric Design for a Church Window, Lloyd Reindl, 356

Geometry in Art, Sr. M. Noreen, O.S.F., 125, 203

Jeweled Windows for Christmas, Sr. M. Bertrand, O.P., 351

Shadow Printing, Sr. Mary Mercy, R.S.M., 287

Stencil Designs, Sr. Alphonsus Marie, S.S.J., 129

Stick Figures for Spring Border Decorations, Sr. M. Vincentia, S.H.N., 84

Two Designs for Booklet Covers, Sr. Alphonsus Marie, S.S.J., 233

Books

Catholic Research Aids, Compiled by Bro. Francis J. Greiner, S.M., 23A (Mar.)

Every Week Book Week in Maplewood, Sr. M. Cleophas, S.L., 93

March of Time in Children's Books, The, Sr. M. Carmelita, O.S.M., 83

Murder Mystery, The: Has It a Place in Catholic School Libraries?, Helen L. Lowrey, 87

National Catholic Book Week, Francis J. Dermody, 254

National Catholic Book Week, 328

New Books, 36, 69, 136, 177, 211, 20A (Sept.), 16A (Oct.), 11A (Nov.), 362

Recent Books for Classroom and Library, 97

Science in Print: Grades Ten to One, Carroll Lane Fenton, Ph.D., 293

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

What Should a Christian Read?, 82

Buildings

Combination Church and School, A, 72

High School to Teach Modern Business, A, 34

Parish School for a City Situation, A, 253

St. Emydius School, San Francisco, California, 214

School Planned for Use and Beauty, A, 329

Character Education

(See *Education, Educational Problems, and Guidance*)

Citizenship

(See also *Guidance*)

How Can Our Schools Produce Better Citizens?, Rev.

Thomas J. Quigley, 183

Copyright, 1941

The Bruce Publishing Company
Printed in the United States of America

Practical Citizenship for Teacher and Pupils, Sr. M. Consilia, O.P., 44

Commencement

(See also *Dramatizations*)

Shall We Have a Play? Concerning Commencement Programs, 148

Commercial

Dictation and Transcription, Sr. M. Coleta, O.P., 232
It's Write Time, Sr. Julia, S.C.L., 273
Secretary's Responsibilities, The, Sr. M. Coleta, O.P., 121
Standard Requirements in Typewriting, Sr. M. Coleta, O.P., 65

Decorations

Aquarium Window Decoration, An, W. Ben. Hunt, 270
Bird-House Cut-Out, A, Sr. M. Agatha, O.S.B., 168
Blackboard Border Design, Sr. M. Cecilia, O.S.F., 319
Bluebird Window Decoration, A, Sr. M. Rita, O.S.B., 249
Border Design for May, A, Sr. M. Loretto, S.S.J., 164
Christ-Child Blackboard Border, Sr. M. Loretto, S.S.J., 27
Eucharistic Poster, A, Sr. M. Anthony, C.S.J., 54
Holy Spirit Medallion, A, A Benedictine Sister, 199
Perennial Pilgrims, The, Sr. Leo Gonzaga, S.C. of L., 326
St. Joseph and St. Patrick Cutouts, Sr. of St. Joseph of Carondelet, 90
September Blackboard Border, A, Sr. M. Rita, O.S.B., 242
Spring Blackboard Border Design, A, Sr. M. Agatha, O.S.B., 166
Wild-Rose Window Decoration for June, Srs. M. Rita and M. Imelda, O.S.B., 200
Windmill Poster or Window Decoration, Sr. M. Rita, O.S.B., 66
Window Cut-Out for May, A, Sr. Annetta Gabriel, C.S.J., 162
Window Decoration for Easter, Srs. M. Rita and M. Imelda, O.S.B., 124
Wise Men from the East, The, designed by Sr. M. Alma Dolores, C.S.C., 24

Discipline

(See *Educational Problems*)

Dramatizations

Being Little Jesus' Helpers, Sr. Maria, O.S.F., 168
Columbus-Day Playlet for Little Ones, A, Sr. M. Leon, S.N.D., 289
Fairy Queen's Health Rules, Sr. M. Denise, O.S.F., 170
Frolic in the Toyshop, Sr. M. Limana, O.P., 357
From the Land of Arithmetic, Sr. M. Jeanne, O.S.B., 131
Gifts for Mary, Sr. M. Genevieve, O.S.B., 154
Give Thanks, Little Boy, Sr. Maria, O.S.F., 325
Hail Mary Save Us From War, Sr. M. Limana, O.P., 159
Holy Week With the Chips, Sr. M. Cecilia, O.S.B., 123
House of Life, The, Sr. M. Evarista, C.S.J., 148
Joyful Mysteries, The, Sr. M. Stephana, O.P., 30
Lincoln-Day Program for the Upper Grades, A, Sr. M. Cassilda, O.P., 51
Little Claire's Christmas, Sr. M. Crescentia A., 321
Mother Hubbard's Problem in Dental Hygiene, Mary Caldwell Keyser, 67
Our Graduation Exercises, Sr. M. Crescentia A., 150
Patriotic Program, A, Sr. Esther, O.S.B., 201
St. Dominic's Vision, Sr. M. Limana, O.P., 284
Spring Pageant for Tiny Folk, A, Sr. M. Cleophas, S.L., 130
Star Still Shines, The, T. J. Champoux, 352
They Will Be Done, Sr. M. Bernadette, O.S.B., 156
When Came the Prince of Peace, Sr. Adela Marie, C.S.J., 354
When Mary Walked Upon the Earth, Sr. Mary Caroleen, S.N.D., 16

Drawing

Drawing Schedules: Jan., 26; Feb., 64; Mar., 96; Apr., 122; May, 165, Sr. M. Loretto, S.S.J.
Practical Drawing Schedule for September, A, Sr. M. Rita, O.S.B., 241

Editorials

By Edward A. Fitzpatrick: Case Studies in Education, 306; Catholic Education in the Present Emergency, 193; Commission on American Citizenship, The, 46; Compensate for the Human Equation, 47; Constructive Student Activity, 12; Cost and Eminence in Education, 88; "Credo of an American Child," 89; A Diocesan Equalization Fund (Parish School Finance No. 1), 117; "Duty to the Utmost of My Ability," 262; The Family Bible?, 307; Father Richard and the University of Michigan, 306; Father Stedman, 341; Foundations of Peace, 161; Functional Mathematics, 88; Lay Teachers and Religious Perfection, 341; Mass Education and Capacity of the Individual, 13; "Mentally Unbalanced Teachers," 307; Out of the Night, 192; The Parish, 46; Participant Not Spectator, 117; The Flight of Lady Poverty, 262; "Religion in an Age of Secularism," 192; Teaching Government This Year, 12; The Teaching of Science, 227; The Test of School Supervision, 226; The Theology of Educa-

tion, 340; What Is Good Discipline, 13; What Is the Issue of the Present War, 89; What Shall We Teach, 226; What Shall We Tell Our Children About God?, 306

By William George Bruce: Hazards Attending School Plants, 161; Patriotism in Catholic Classrooms, 161; Public School Strike Nuisance, The, 227

By Frank M. Bruce: St. Louis Solves a Problem (Parish School Finance No. 2), 160

By Francis M. Crowley: Charity and Tolerance, 161; Home Instruction, 47; It Pays to Advertise, 89; Mind of the Church, The, 47

By Elmer W. Reading: High School and the Job, The, 227; Material Side of First Holy Communion, The, 117; Our Congratulations to the Journal of Religious Instruction, 88

Education

(See also *Educational Problems and Guidance*)

Beginning Teacher, To the, Sr. Lorena, S.S.J., 219
Christ, the Center of All Teaching, Rev. John W. Tuohy, O.S.A., 221

Dangers of the "I.Q." Angelo Patri, 169

"Educational Aspects of Spiritual Writings," Edw. A. Fitzpatrick, Ph.D., 179

Education for Leadership in the Catholic High School, Bro. S. Edward, F.S.C., 76

Educative Value of Thinking, The, Bro. Hugh Martin, F.S.C., 39

Effective Methods of Study, Sr. M. Paula, C.S.J., 79

Faculty Study Club, The, Bro. Adalbert, C.F.X., 48

High School Assembly: Its Function in the Curriculum, The, Sr. M. Coleta, O.P., 264

Importance of Memory in the Classroom, The, Bro. George, F.I.C., 112

Kindergarten, We Need the, Sr. M. Annunciata, O.S.F., 111

Making and Using Tests, A Sister of St. Francis, 141
Practical Citizenship for Teacher and Pupils, Sr. M. Consilia, O.P., 44

Religion in an Age of Secularism, George F. Thomas, 145
Religious Teacher's Sacred Trust, The, Sr. M. Rosaria, P.B.V.M., 304

Self-Analysis for Teachers, Sr. M. Coleta, O.P., 222

What It Means to be a Teacher, Rev. David R. Dunigan, S.J., 109

Educational Problems

(See also *Education and Guidance*)

Academic Graduate Seeks a Job, The, Very Rev. Msgr. Carl J. Ryan, Ph.D., 223

Annual High School Retreat, The, Bro. Charles, C.S.C., 337

Audio-Visual Aids in the Classroom, Sr. M. Marlene, O.S.F., 266

Boy, His Home and His School, The, Rev. Joseph A. Coyne, O.S.A., 1 (*Discipline*)

Case Studies in Educational Problems: The Foster Child at School, 311; Individualizing Education, 343

Catholic Education and the World Chaos, Edw. A. Fitzpatrick, Ph.D., 215

Educational Problems for Catholic Investigators, Bro. Basil, F.S.C., 291

Improving Instruction in Rural Schools, Sr. M. Winfried, S.S.N.D., 184

Laziness at School, Bro. George, F.I.C., 301

Listening: The Newest in Learning, Sr. Leo Gonzaga, S.C. of L., 20

Menasha Vocational Plan, The, Rev. Joseph A. Becker, 254

Order of Learning, The, Mortimer J. Adler, Ph.D., 331

Our Task in the Present Crisis, Rev. Geo. Johnson, Ph.D., 180

Plight of Lady Poverty, The, As Observed by a Public School Teacher, 263

Radio in the Classroom, Sr. Mary Ignatius, C.S.J., 18

Regarding Home Study—*Canadian Teacher*, 359

Rugged Collectivism, Bro. Joseph J. Panzer, S.M., 278

Schools—Catholic, Social and Rural, Sr. Helen Angela, C.S.J., 9

Sight Conservation in Parochial Schools of St. Louis, 360

Supervisor Talks About Fundamentals, A, Sr. M. Brendan, I.H.M., 37

Technical Courses, Catholic High School Introduces, 310

That Younster Doesn't Like Me!, Leslie E. Dunkin, 305

Why We Need Supervisors, Sr. Rosetta, O.S.B., 4

English

Can We Improve Taste in Reading?, Bro. William Mang, C.S.C., 43

Catholic Literary Movement Marks Decade of Progress, Bill S. Holubowicz, 359

Catholic Press, The, Bro. Francis Greiner, S.M., 49

Catholic Press Month Project, A, Sr. M. Clare, O.S.U., 50

Creative Writing for Learning, Sr. Mary Luke, S.N.D., 206, 234

Freshmen Versus Idiom, Rev. Maurice S. Rigley, C.S.C., 194

Fun With Phonics, Margaret Ohler, 245

How to Write a Book Report, Bro. Basil, F.S.C., 53

It's Write Time, Sr. Julia, S.C.L., 273

Lesson in Appreciation, A, Sr. M. Esther, O.S.B., 23
Problem for Catholic Teachers, A, Wm. J. Grace, 10
Sounds and Supplementary Reading, A Sister of St. Joseph of Concordia, Kansas, 326

Study of Books, The, Sr. Catherine Anna, C.S.J., 313
Why Poems From Spirit, Sr. M. Sophia, S.S.N.D., 21

Fabric of the School, The

Fabric of the School, The, 70, 214, 253, 294, 329

Financing the School

God's Acres Buy a School, 70

Purchasing Groceries, Sherman J. Sexton, 26A (Sept.)

Fire Prevention

(See also *Safety*)

Spring Cleanup and Fire Prevention, 164

Furniture and Fixtures

Chalkboards and Schoolroom Lighting, Charles Bursch, 12A (Apr.)

Signaling Systems for School Buildings, 72

Geography

Christmas Customs in Mexico, Dorothea Magdalene Fox, 344

Good Neighbors, Epsy Colling, 236

Individual Assignments in Geography, Sr. M. Albert, O.S.B., 163

Make Relief Maps, Sr. M. Bernadette, S.S.J., 64

Mexico: A Unit on Geography, Sr. M. Alcuin, C.D.P., 281

Pan-American Lure, Sr. M. Crescencia, O.S.F., 252

Place-Name Project, A, Wm. T. Miller, 243

Guidance

(See also *Citizenship, Education, Educational Problems, and Religion*)

Being Introduced to the Elite, Sr. M. Ignatia, O.S.F., 121
Can We Improve Taste in Reading?, Bro. William Mang, C.S.C., 43

Education for Leadership in the Catholic High School, Bro. S. Edward, F.S.C., 76

Effective Methods of Study, Sr. M. Paula, C.S.J., 79

Guidance in Catholic High Schools, Sr. Jerome Keeler, O.S.B., 299

Guidance in the Classroom, Rev. Edmund J. Goebel, Ph.D., 260

Guidance in the Elementary School, Sr. M. Charitas, S.S.N.D., 73

Let Your Light Shine, 50

Stories That Help the Teacher, 42

What Is the Priestly Vocation?, Rev. J. G. Hanley, 6

What It Means to Be a Teacher, Rev. David R. Dunigan, S.J., 109

Health

(See also *Dramatizations*)

For Health and Safety, 213

History and Civics

"Deposed" Popes?, Rev. Francis S. Betten, S.J., 230

Grade Schools Concentrate on American History, Sr. M. Marcella, R.S.M., 189

Indian Life, A Sister of St. Joseph of Concordia, Kansas, 318

Local History Club Succeeds, A, Sr. M. Lillian Owens, S.L., Ph.D., 312

Local History in the Classroom, Sr. M. Genevieve, O.S.U., 25

New Orleans, Cradle of Catholic Education in the United States, Roger Baudier, 134

Problem for Catholic Teachers, A, Wm. J. Grace, 10

Project in Local History, A, Sr. Therese Marie, O.S.B., 127

Quiz in American History, A, Sr. M. Noreen, O.S.F., 118

Quiz on Columbus, A, A Sister of St. Francis, 283

Quiz on National Government, A, Sr. M. Noreen, O.S.F., 347

History of Education

Catholicism and American Culture, Edw. A. Fitzpatrick, Ph.D., 295

Four Hundred Years of Jesuit Education, Rev. Allan P. Farrell, S.J., 115

Marist Brothers of the Schools, The, 261

Masters of Contemporary Catholic Education, Francis de Hovre, Ph.D., 14, 292

Library and Librarian

Catholic Librarians Meet at New Orleans, Eugene P. Willging, 212

Catholic School Librarian Rates Himself, The, Bro. Basil, F.S.C., 85

Every Week Book Week in Maplewood, Sr. M. Cleophas, S.L., 93

Fourth-Grade Library, A, Mother M. Thaddeus, S.H.C., 95

Murder Mystery, The: Has It a Place in Catholic School Libraries?, Helen L. Lowrey, 87

Public Libraries and Catholic Schools, Rev. Andrew L. Bouwhuis, S.J., 191

B., 25
ce, 10.
St. Joseph

313

., 21

29

Sept.)

Bursch,

ne Fox,

Albert,

P., 281

2

Problems,

F., 121

Mang,

School,

, 79

Keeler,

Ph.D.

Charitas,

ney, 6

Dunigan,

0

Sr. M.

Kansas,

Owens,

O.S.U.,

United

0

O.S.B.,

., 118

D.S.F.,

patrick,

an P.

cis de

ne P.

Basil,

aphas,

., 95

school

W. L.

Maintenance of Buildings and Grounds

Maintenance of Hand Fire Extinguishers, 294
Routine Cleaning of Toilets, 10A (Oct.)
Study of Playground Surfacing, A, 140

Mathematics

Geometric Demonstration, Sr. Mary Gerard, O.P., 350
Geometry in Art, Sr. M. Noreen, O.S.F., 125

Music

Around Dear Santa's Toy Shop, Srs. M. Limana and M. Berenice, O.P., 358
The Beautiful Month of May, Srs. M. Limana and M. Cletus, O.P., 158
Education by Prayer, Art, and Music, Larry E. Wallace, 187
Merry Christmas One and All, Srs. M. Limana and M. Berenice, O.P., 358
Our Flag, Brothers Bernard Anthony and Cyril Marcus, F.S.C., 202
Our Laddie, Sr. M. Aloysius, I.H.M., 244
Shall We Teach Appreciation of Music?, Sr. Agnes Leona, S.S.J., 143
What Did Father Say?, Srs. M. Limana and M. Charlotte, O.P., 58

N.C.E.A. Convention

With the N.C.E.A. at New Orleans, 171

Nature Study

Nature Study During the Winter, Carroll C. Hall, 352
Project on Birds, A, Sr. Marie Joseph, O.P., 248
Sir Isaac Newton, Sr. M. Rosaria, O.S.B., 133
Third-Grade Unit on the Value of Seeds, A, Sr. M. Vincentia, O.P., 252

Penmanship

Manuscript Writing Aids the Language Program, Sr. De Lourdes, C.S.J., 209

Pictures

Elizabeth Barrett Browning and Robert Browning, 102
Kipling's English Home at Burwash, Sussex, 103
A Monk Copying a Manuscript With a Reed Pen, Edward Laning, 80
Mural at St. Benedict's College, Atchison, Kansas (Painted by Bro. Bernard, O.S.B.), 3
St. Francis Preaching to the Birds, Carl Van Treeck, 77
St. John Berchmans, 78
St. Thomas Aquinas, 92

Poems and Poetry

Christ the King Shall Reign, A Sister of Notre Dame, 265
Dawn, Corenne Kelly, 185
Dusk, Corenne Kelly, 185
Harp Strings, Corenne Kelly, 182
Revolution, A Sister of Notre Dame, 196
Seeing God, Corenne Kelly, 190
Starlight, Margaret Muellerleile, 67

Posters

First-Communion Poster, A, A School Sister of Notre Dame, 170
Maria-Rabboni Poster, A School Sister of Notre Dame, 113
Steering Their Course, 303

Primary Projects

(See also special subjects)
Dollhouse, A, Alta L. Skelly, 327
Dolls of Many Nations, II, Sr. M. Barbara, O.P., 208-209
Easter Basket and Eggs, Sr. M. Anastasia, O.P., 132
Sand-Table Suggestions, F. Pearl Malloy, 357
Treating Christmas Trees to Make Them Safe From Fire, 358

Radio in Education

(See Educational Problems)

Reading

First Day in the First Grade, The, Sr. M. Carmelita, O.S.M., 245
Reading and Hunting Rabbits, Sr. M. Therese, O.S.F., 32
Reading for a Specific Purpose, Mrs. W. B. Bailey, 170
Remedial Lessons in Reading, George E. Vander Beke, Ph.D., 57
Secret for Primary Teachers, A, Sr. M. Anicetus, S.S.J., 32
Two Basic Reading Skills, The, James E. McDade, 308

Records

Set of School Records, A, 71

Recreational Reading (For Teachers)

Teacher Plays Hooky in School, Maria Dilecta, 30

Religion

ABC of the Mass, The (Rhyme), Sr. St. Bernard, S.S.J., 33
Being Introduced to the Elite, Sr. M. Ignatia, O.S.F., 121
Catholic Action Project, A, Sr. Gabriel, O.S.B., 60
Catholicism and American Culture, Edw. A. Fitzpatrick, Ph.D., 295

Catholic Press, The, Bro. Francis Greiner, S.M., 49
Catholic Press Month Project, A, Sr. M. Clare, O.S.U., 50
Centennials of Saints and Beati, Bro. Angelus Raphael, F.S.C., 19

Christ Our Teacher, 142
Coming of the King, The, Sr. M. Fidelis, S.S.N.D., 205
Devotion to the Boy Saviour, The, Rev. W. H. Walsh, S.J., 297
Dramatizing the Mass, Sr. M. Walter, O.M., 210
"Educational Aspects of Spiritual Writings," Edw. A. Fitzpatrick, Ph.D., 179

Education by Prayer, Art, and Music, Larry E. Wallace, 187
Everybody's Patron, St. Joseph, Sr. Margaret Patrice, C.S.J., 91

Foundation of the Church, The, Rev. Francis S. Betten, S.J., 342

Frieze on the Mysteries of the Rosary, A, Sr. M. Isidore, O.S.B., 355

Gothic May Altar, A, Sr. Miriam Esther, S.H.N., 126
High School Lessons in Religion, Sr. M. Fidelis, S.S.N.D., 235

Holy Week With the Chips, Sr. Cecilia, O.S.B., 123
In Christ's School Today, Sr. M. Fidelis, S.S.N.D., 235
Lessons in Religion, Sr. M. Charitas, S.S.N.D., 29
Little American Missionaries, Sr. M. Hermina, O.S.B., 353

Mass the Perfect Sacrifice, The, Sr. Marcia Marie, S.S.J., 278

My Soul Is a Garden, Frances Knightley, 235

Number Game in Religion, A, Sisters of St. Mary, 92

Practices for May, Bro. Cyril Marcus, F.S.C., 159

Religion and Geometry, Sr. Mary Gerard, O.P., 22

Religion in an Age of Secularism, George F. Thomas, 145

Sacrament of Penance, The, Sr. M. Tabitha, O.S.F., 239

St. Dominic's Vision, Sr. M. Limana, O.P., 284

St. Thomas Aquinas: A Project, A Sister of St. Dominic, 92

School of Christ 1900 Years Ago, The, Sr. M. Fidelis, S.S.N.D., 283

Shall We Memorize the Catechism?, Sr. Agnes Clare, S.H.N., 41

Vitalizing the Teaching of Religion in the High School, Sr. M. Michael, I.H.M., 59

Teaching Religion in the Home, Rt. Rev. Msgr. William T. Dillon, 218

Thanking God, Sr. M. Carmelita, O.S.M., 288

Rural Education

(See Educational Problems)

Safety

(See also Fire Prevention)

For Health and Safety, 213

Lessons in Safety, Srs. M. Amatora and M. Ida, O.S.F., 62, 316

Science

Air Conditioning, Arthur C. Bromirski, 23

Biology in the Catholic High School, Bro. H. Gregory, F.S.C., 255

Demonstrations in Elementary Science, Gilbert H. Trafton, 197

Laboratory in Teaching Science, The, Paul Scott Stokely, B.A., 229, 268

Let Science Bless the Lord, Sr. M. Bertille, C.S.J., 19

Light and Life: A Unit in General Science, Sr. M. Hope, C.D.P., 274

Little Drops of Water, Sr. M. Patrick, C.D.P., 55

Nature Study During the Winter, Carroll C. Hall, 352

Science in Print: Grades Ten to One, Carroll Lane Fenton, Ph.D., 293

Simplified Science for Junior Grades, Arthur C. Bromirski, 94

Sir Isaac Newton, Sr. M. Rosaria, O.S.B., 133

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Some Science Books of 1940, Carroll Lane Fenton, Ph.D., 86

Supervision

(See Educational Problems)

Testing and Tests

Making and Using Tests, A Sister of St. Francis, 141

Visual Education

Audio-Visual Aids in the Classroom, Sr. M. Marlene, O.S.F., 266

Index to Authors

ADALBERT, BRO., C.F.X., The Faculty Study Club, 48

ADELE MARIE, SR., C.S.J., When Came the Prince of Peace (Play), 354

ADLER, MORTIMER J., Ph.D., Order of Learning, The, 331

AGATHA, SR. M., O.S.B., A Bird-House Cut-Out, 168; A Spring Blackboard Border Design, 166

AGNES CLARE, SR., S.H.N., Shall We Memorize the Catechism?, 41

AGNES LEONA, SR., S.S.J.; Shall We Teach Appreciation of Music?, 143

ALBERT, SR. M., O.S.B., Individual Assignments in Geography, 163

ALCUIN, SR. M., C.D.P., Mexico: A Unit in Geography, 281

ALMA DOLORES, SR. M., C.S.C., The Wise Men From the East, 24

ALOVIUS, SR. M., I.H.M., Our Laddie (Words and Music), 244

ALPHONSIUS MARIE, SR., S.S.J., Stencil Designs, 129; Two Designs for Booklet Covers, 233

AMATORIA, SR. M., O.S.F., and Sr. M. Ida, O.S.F., Lessons in Safety, 62, 316

ANASTASIA, SR. M., O.P., Easter Basket and Eggs, 132

ANGELUS RAPHAEL, BRO., F.S.C., Centennials of Saints and Beati, 19

ANICETUS, SR. M., S.S.J., A Secret for Primary Teachers, 32

ANNETTA GABRIEL, SR., C.S.J., A Window Cut-Out for May, 162

ANNUNCIATA, SR. M., O.S.F., We Need the Kindergarten, 111

ANTHONY, SR. M., C.S.J., A Eucharistic Poster, 54

BAILEY, MRS. W. B., Reading for a Specific Purpose, 170

BARBARA, SR. M., O.P., Dolls of Many Nations, II, 209

BASIL, BRO., F.S.C., The Catholic School Librarian Rates Himself, 85; Educational Problems for Catholic Investigators, 291; How to Write a Book Report, 53

BAUDIER, ROGER, New Orleans, Cradle of Catholic Education in the United States, 134

BECKER, REV. JOSEPH A., The Menasha Vocational Plan, 254

BELLINI, GIOVANNI, (Artist), Christ Carrying the Cross, 110

BENEDICTINE SISTER, A, A Holy Spirit Medallion, 199

BERENICE, SR., O.P., and Sr. M. Limana, O.P., Around Dear Santa's Toy Shop (Words and Music), 358; Merry Christmas One and All (Words and Music), 358

BERNADETTE, SR. M., O.S.B., Thy Will Be Done (Play), 156

BERNADETTE, SR. M., S.S.J., Make Relief Maps, 64

BERNARD, BRO., O.S.B. (Artist), Mural at St. Benedict's College, Atchison, Kansas, 3

BERNARD ANTHONY, BRO., F.S.C., and Bro. Cyril Marcus, F.S.C., Our Flag (Words and Music), 202

BERTILLE, SR. M., C.S.J., Let Science Bless the Lord, 19

BERTRAND, SR. M., O.P., Jeweled Windows for Christmas, 351

BETTEN, REV. FRANCIS S., S.J., "Deposed" Popes, 230; Foundation of the Church, The, 342

BOUWHUIS, REV. ANDREW L., S.J., Public Libraries and Catholic Schools, 191

BRENDAN, SR. M., I.H.M., A Supervisor Talks About Fundamentals, 37

BROMIRSKI, ARTHUR C., Air Conditioning, 23; Simplified Science for Junior Grades, 94

BRUCE, FRANK M., See Editorials

BRUCE, WILLIAM GEORGE, See Editorials

BURSCH, CHARLES, Chalkboards and Schoolroom Lighting, 12A (Apr.)

CARMELITA, SR. M., O.S.M., The First Day in the First Grade, 245; The March of Time in Children's Books, 83; Thanking God, 288

CAROLEEN, SR. MARY, S.N.D., When Mary Walked the Earth (Play), 16

CASSILDA, SR., O.P., A Lincoln-Day Program for the Upper Grades, 51

CATHERINE ANNA, SR., The Study of Books, 313

CECELIA, SR. M., O.S.B., Holy Week With the Chips (Play), 123

CECILIA, SR. M., O.S.F., Blackboard Border Design, 319

CECILIA GERTRUDE, SR., S.C., Ph.D., Good Enunciation, 199

CHAMPOUX, T. J., The Star Still Shines (Play), 352

CHARITAS, SR. M., S.S.N.D., Guidance in the Elementary School, 73; Lessons in Religion, 29

CHARLES, BRO., C.S.C., Annual High School Retreat, The, 337

CHARLOTTE, SR. M., O.P., and Sr. M. Limana, O.P., What Did Father Say? (Words and Music), 58

CLARE, SR. M., O.S.U., A Catholic Press Month Project, 50

CLEOPHAS, SR. M., S.L., Every Week Book Week in Maplewood, 93; A Spring Pageant for Tiny Folk, 130

CLETUS, SR. M., O.P., and Sr. M. Limana, O.P., The Beautiful Month of May (Words and Music), 158

COLETA, SR. M., O.P., Dictation and Transcription, 232; The High School Assembly, Its Function in the Curriculum, 264; The Secretary's Responsibilities, 121; Self-Analysis for Teachers, 222; Standard Requirements in Typewriting, 65

COLLING, EPSV, Angels in Sneakers, 63; Good Neighbors, 236

CONSILIA, SR. M., O.P., Practical Citizenship for Teacher and Pupils, 44

CORRIGAN, GERTRUDE, Arithmetic in the Lower Grades, 66; The Romance of Arithmetic, 27

COYNE, REV. JOSEPH A., O.S.A., The Boy, His Home, and His School, 1

CRESCENTIA, SR. M., O.S.F., Pan-American Lure, 252

CRESCENTIA A., SR. M., Little Claire's Christmas (Play), 321; Our Graduation Exercises, 150

CROWLEY, FRANCIS M., See Editorials

CYRIL MARCUS, BRO., F.S.C., and Bro. Bernard Anthony, F.S.C., Our Flag (Words and Music), 202

CYRIL MARCUS, BRO., F.S.C., Practices for May, 159

DE HOVRE, FRANCIS, Ph.D., Masters of Contemporary Catholic Education, 14, 292

DE LOURDES, SR., C.S.J., Manuscript Writing Aids the Language Program, 209; Art in a Second Grade, 289

DENISE, SR. M., O.S.F., Fairy Queen's Health Rules (Play), 170

DERMODY, FRANCIS J., National Catholic Book Week, 254

DILECTA, MARIA, Teacher Plays Hooky in School, 30

DILLON, RT. REV. MSGR. WILLIAM T., Teaching Religion in the Home, 218

DUFFEY, WILLIAM R., M.A., Speech Therapy in the Classroom, 257

DUNIGAN, REV. DAVID R., SJ., What It Means to Be a Teacher, 109

DUNKIN, LESLIE E., That Youngster Doesn't Like Me!, 305

EDWARD, BRO. S., F.S.C., Education for Leadership in the Catholic High School, 76

ESTHER, SR. M., O.S.B., A Lesson in Appreciation, 25; A Patriotic Program, 201

ESTHER, SR. MIRIAM, S.H.N., A Gothic May Altar, 126

EVARISTA, SR. M., C.S.J., The House of Life, 148

FARRELL, REV. ALLAN P., SJ., Four Hundred Years of Jesuit Education, 115

FENTON, CARROL LANE, Ph.D., Some Science Books of 1940, 86; Science in Print: Grades Ten to One, 293

FIDELIS, SR. M., S.S.N.D., The Coming of the King, 205; High School Lessons in Religion, 118; In Christ's School Today, 235; The School of Christ 1900 Years Ago, 283

FITZPATRICK, EDW. A., Ph.D., Catholic Education and the World Chaos, 215; Catholicism and American Culture, 295; "Educational Aspects of Spiritual Writings," 179 (See also Editorials)

FOX, DOROTHEA MAGDALENE, Christmas Customs in Mexico, 344

FRANCIS XAVIER, SR. M., O.P., A Check Travelogue, 320

GABRIEL, SR., O.S.B., A Catholic Action Project, 60

GENEVIEVE, SR. M., O.S.B., Gifts for Mary (Play), 154

GENEVIEVE, SR. M., O.S.U., Local History in the Classroom, 25

GEORGE, BRO., F.I.C., The Importance of Memory in the Classroom, 112; Laziness at School, 301

GERARD, SR. MARY, O.P., Geometric Demonstration, 350; Religion and Geometry, 22

GOEBEL, REV. EDMUND J., Ph.D., Guidance in the Classroom, 260

GRACE, WILLIAM J., M.A., A Problem for Catholic Teachers, 10

GREGORY, BRO. H., F.S.C., Biology in the Catholic High School, 255

GREINER, BRO. FRANCIS, S.M., The Catholic Press, 49; Catholic Research Aids, 23A (Mar.)

HALL, CARROL C., Nature Study During the Winter, 352

HANLEY, REV. J. G., What Is the Priestly Vocation?, 6

HELEN ANGELA, SR., C.S.J., Schools—Catholic, Social and Rural, 9

HERMINA, SR. M., O.S.B., Going to Grandmother's House, 359; Little American Missionaries, 353; A Lost and Found Box, 252; A Merit Device for Primary Teachers, 68

HOLUBOWICZ, BILL S., B.A., Catholic Literary Movement Marks Decade of Progress, 359

HOPE, SR. M., C.D.P., Light and Life: A Unit in General Science, 274

HUNT, W. BEN., An Aquarium Window Decoration, 270

IDA, SR. M., O.S.F., and Sr. M. Amatora, O.S.F., Lessons in Safety, 62, 316

IGNATIA, SR. M., O.S.F., Being Introduced to the Elite, 121

IGNATIUS, SR. MARY, C.S.J., Radio in the Classroom, 18

IMELDA, SR. M., O.S.B., and Sr. M. Rita, O.S.B., Wild-Rose Window Decoration for June, 200; Window Decoration for Easter, 124

ISIDORE, SR. M., O.S.B., A Frieze on the Mysteries of the Rosary, 355

JANE CATHERINE, SR., O.S.U., A Drama Workshop Mural, 20

JEAN, SR. M., O.P., A Bambino for the Blackboard, 349

JEANNE, SR. M., O.S.B., From the Land of Arithmetic (Play), 131

JEROME KEELER, SR., O.S.B., Guidance in Catholic High Schools, 299

JOHNSON, REV. GEORGE, Ph.D., Our Task in the Present Crisis, 180

JOSEPH, SR. MARIE, O.P., A Project on Birds, 248

JULIA, SR., S.C.L., It's Write Time, 273

KELLY, CORENNE, Dawn and Dusk (Poems), 185; Harp Strings (Poem), 182; Seeing God (Poem), 90

KEYSER, MARY CALDWELL, Mother Hubbard's Problem in Dental Hygiene (Play), 67

KNIGHTLEY, FRANCES, My Soul Is a Garden, 235

LANING, EDWARD, Monk Copying a Manuscript (Painting), 80

LEO GONZAGA, SR., S.C. of L., Listening: The Newest in Learning, 20; The Perennial Pilgrims, 326

LEON, SR. M., S.N.D., A Columbus-Day Playlet for Little Ones, 289

LEONA, SR. M., C.S.J., A Cross and Crown Color Chart, 323

LILLIANA OWENS, SR. M., S.L., Ph.D., A Local History Club Succeeds, 312

LIMANA, SR. M., O.P., Frolic in the Toyshop (Play), 357; Hail Mary! Save Us From War, 159; St. Dominic's Vision (Play), 284

LIMANA, SR. M., O.P., and Sr. M. Charlotte, O.P., What Did Father Say? (Words and Music), 58

LIMANA, SR. M., O.P., and Sr. M. Cleitus, O.P., The Beautiful Month of May (Words and Music), 158

LIMANA, SR. M., O.P., and Sr. M. Berenice, O.P., Around Dear Santa's Toy Shop (Words and Music), 358; Merry Christmas One and All (Words and Music), 358

LORENA, SR., S.S.J., To the Beginning Teacher, 219

LORETTA, SR. M., S.S.J., A Border Design for May, 164; Christ-Child Blackboard Border, 27; A Drawing Schedule for April, 122; A Drawing Schedule for February, 64; A Drawing Schedule for January, 26; A Drawing Schedule for March, 96; A Drawing Schedule for May, 165

LOWREY, HELEN L., The Murder Mystery: Has It a Place in Catholic School Libraries?, 87

LOYOLA, SR. M., O.S.M., Tests and Reviews in Sociology, 166, 204, 232

LUKE, SR. MARY, S.N.D., Creative Writing for Learning, 206, 234

MCDADE, JAMES E., The Two Basic Reading Skills, 308

MALLOY, F. PEARL, Sand-Table Suggestions, 357

MANG, BRO. WILLIAM, C.S.C., Can We Improve Taste in Reading?, 43

MARCELLA, SR. M., R.S.M., Grade Schools Concentrate on American History, 189

MARICIA MARIE, SR., S.S.J., The Mass the Perfect Sacrifice, 278

MARGARET CLARE, SR., O.S.B., Creating Right Atmosphere, 31

MARGARET PATRICE, SR., C.S.J., Everybody's Patron, St. Joseph, 91

MARIA, SR., O.S.F., Being Little Jesus' Helpers (Play), 168; Give Thanks, Little Boy (Play), 325

MARLENE, SR. M., O.S.F., Audio-Visual Aids in the Classroom, 266

MARTIN, BRO. HUGH, F.S.C., The Educative Value of Thinking, 39

MERCY, SR. MARY, R.S.M., Shadow Printing, 287

MICHAEL, SR. M., I.H.M., Vitalizing the Teaching of Religion in the High School, 59

MILLER, WILLIAM T., A Place-Name Project, 243

MUELLERLEILE, MARGARET, Starlight (Poem), 67

NOREEN, SR. M., O.S.F., Geometry in Art, 125, 203; A Quiz in American History, 118; A Quiz on National Government, 347

NOTRE DAME, A SCHOOL SISTER OF, Christ the King Shall Reign (Poem), 265; A First-Communion Poster, 170; Maria-Rabboni (Poster), 113

OHLER, MARGARET, Fun With Phonics, 245

PANZER, BRO. JOSEPH J., S.M., Rugged Collectivism, 228

PATRI, ANGELO, Dangers of the "I.Q.", 169

PATRICK, SR. M., C.D.P., Little Drops of Water, 55

PAULA, SR. M., C.S.J., Effective Methods of Study, 79

QUIGLEY, REV. THOMAS J., How Can Our Schools Produce Better Citizens?, 183

READING, ELMER W., See Editorials

REINDL, LLOYD, Geometric Design for a Church Window, 356

RIGLEY, REV. MAURICE S., C.S.C., Freshmen versus Idiom, 194

RITA, SR. M., O.S.B., A Bluebird Window Decoration, 249; A Practical Drawing Schedule for September, 241; A September Blackboard Border, 242; Windmill Poster or Window Decoration, 66

RITA, SR. M., O.S.B., and Sr. M. Imelda, O.S.B., Wild-Rose Window Decoration for June, 200; Window Decoration for Easter, 124

ROBARIA, SR. M., O.S.B., Sir Isaac Newton, 133

ROBARIA, SR. M., P.B.V.M., The Religious Teacher's Sacred Trust, 304

ROSETTA, SR., O.S.B., Why We Need Supervisors, 4

RYAN, VERY REV. MSGR. CARL J., Ph.D., The Academic Graduate Seeks a Job, 223

ST. BERNARD, SR., S.S.J., The ABC of the Mass, 33

SEXTON, SHERMAN J., Purchasing Groceries, 26A (Sept.)

SISTER OF NOTRE DAME, A, Revolution (Poem), 196

SISTER OF ST. DOMINIC, A, St. Thomas Aquinas: A Project, 92

SISTER OF ST. FRANCIS, A, Making and Using Tests, 141; A Quiz on Columbus, 283; That Arithmetic, 271

SISTER OF ST. JOSEPH OF CARONDELET, A, St. Joseph Cutout, 90; St. Patrick Cutout, 90

SISTER OF ST. JOSEPH OF CONCORDIA, KANSAS, A, Indian Life, 318; Sounds and Supplementary Reading, 326

SISTERS OF ST. MARY, A Number Game in Religion, 92

SKELLY, ALTA L., A Dollhouse, 327

SOPHIA, SR. M., S.S.N.D., Why Poems From Spirit, 21

STEPHANA, SR. M., O.P., The Joyful Mysteries, 30

STOKELY, PAUL SCOTT, B.A., The Laboratory in Teaching Science, 229, 268

TABITHA, SR. M., O.S.F., The Sacrament of Penance, 239

THADDEUS, MOTHER M., S.H.C., A Fourth-Grade Library, 95

THERESE, SR. M., O.S.F., Reading and Hunting Rabbits, 32

THERESE MARIE, SR., O.S.B., A Project in Local History, 127

THOMAS, GEORGE F., Religion in an Age of Secularism, 145

TRAFTON, GILBERT H., Demonstrations in Elementary Science, 197

TREANOR, JOHN H., Spelling in the Junior High School, 285

TUOHY, REV. JOHN W., O.S.A., Christ the Center of All Teaching, 221

VANDER BEKE, GEORGE, Ph.D. Remedial Lessons in Reading, 57

VAN TREECK, CARL, St. Francis Preaching to the Birds (Drawing), 77

VARNI, TERESA R., M.A., Why Not a Speaking Choir?, 286

VINCENTIA, SR. M., O.P., A Third-Grade Unit on the Value of Seeds, 252

VINCENTIA, SR. M., S.H.N., Stick Figures for Spring Border Decorations, 84

WALLACE, EMMA GARY, Telling Time, 31

WALLACE, LARRY E., Education by Prayer, Art, and Music, 187

WALSH, REV. W. H., SJ., The Devotion to the Boy Saviour, 297

WALTER, SR. M., O.M., Dramatizing the Mass, 210

WILLING, EUGENE P., Catholic Librarians Meet at New Orleans, 212

WILFRIED, SR. M., S.S.N.D., Improving Instruction in Rural Schools, 184

XAVIER, SR. M. FRANCIS, O.P., A Check Travelogue, 320

25, 203;
National

Christ the
Immunion

lectivism,

o

Later, 55

study, 79

Schools

Church

n versus

decoration,

paper, 241;

ll Poster

3., Wild-

Decora-

33

Teacher's

sors, 4

D., The

Mass, 33

26A

(em), 196

tininas: A

ing Tests,

etic, 271

, A, St.

NSAS. A,

Reading,

Religion,

spirit, 21

ries, 30

atory in

Penance,

-Grade

nting

in Local

cularism,

lementary

High

Center of

essons in

to the

g Choir?,

t on the

or Spring

Art, and

the Boy

s, 210

Meet at

duction in

atalogue,